

CARPATHO~RUSYN AMERICAN[®]

A Newsletter on Carpatho-Rusyn Ethnic Heritage



GUEST EDITORIAL

In connection with the *Carpatho-Rusyn American's* "Year of the Lemko," editor John Haluska wrote a provocative editorial in our last issue (Winter, 1987), urging Rusyn Americans not to abandon their heritage out of ignorance, laziness, or neglect. "If our Rusyn heritage is worthy of being saved," he said, "it can only be saved by you." As individuals, and especially as a group, we ourselves are clearly responsible for guarding, nurturing, and promoting our ethnic culture. Does this mean that we are expected to become curators of a museum-like culture which no longer exists except in faded photographs and yellowed embroideries and which is nourished only by nostalgia for some golden, irretrievable past? Hardly. The case around which editor Haluska builds his argument is that of the Lemko Rusyns of Poland.

After forced displacement from their home villages forty years ago, the Lemko Rusyns of Poland have not only survived decades of pressure either to Polishize or Ukrainianize, but in fact are now experiencing an awakening. A young generation of Rusyns in Poland has become strongly committed to being Lemkos. One of their number, Jaroslav Hunka, contributed an article to our last issue describing his own journey along the road toward ethnic self-discovery as a Lemko Rusyn in Poland, and tracing the struggle of his people to preserve their identity in the face of overwhelming odds. The success of their struggle not only should set a standard for Rusyn Americans, it ought to and can be supported by us as well.

What Hunka's article actually outlines is in some ways a traditional process of nation-building observed mainly in the nineteenth and early twentieth centuries when a number of Slavic groups attempted to carve out for themselves distinct national identities. Among the Lemko Rusyns of Poland, we are presently observing renewed efforts to nurture precisely those elements of nation-building that were typical of other Slavic groups earlier — elements which lead to a people's awareness that they have a common language and material culture, and that they are distinct from other national groups. A recorded history and tradition, the codification of dialects into a single standard literary language, and a body of literature in the standard language are all crucial items toward melding a higher unified consciousness necessary for nation-building.

At the present time, representatives of the Lemko Rusyns in Poland are engaged in two concrete projects which characterize the nation-building process: the preparation of a dictionary for a standard Lemko-Rusyn language, and the compilation of an anthology of Lemko-Rusyn poetry and prose. There is not the first attempt to standardize a Rusyn language, although for a number of reasons most previous attempts, with one exception, have not endured. That one exception is among the Rusyns in the Vojvodina region of Yugoslavia. They did succeed and now enjoy schooling, newspapers, radio and television in their officially recognized Vojvodinian Rusyn language. Following in their footsteps and spirit, the Lemko Rusyns may indeed continue their efforts with a healthy optimism.

The Lemko dictionary project recently has come under the sponsorship of the Department of Slavic Languages at Jagellonian University in Cracow. Headed by the depart-

ment's chair and guided by the Lemko poet Olena Duc, five research scholars are working on the project, employing not only written literature as a primary source, but also gathering linguistic information in those Carpathian villages where Lemkos have returned and where the dialects are presumably less affected by the dominant language of the country — Polish. In conjunction with her work, Ms. Duc will travel to Yugoslavia to observe how the Vojvodinian Rusyns successfully standardized and now employ in everyday situations their literary language. In addition, she is working on a third edition of the English-Rusyn phrasebook, *Let's Speak Rusyn*, which will employ the new Lemko-Rusyn standard.

The other important project, the anthology of Lemko-Rusyn literature, is in the capable hands of poet and playwright Petro Trochanovskij. Now in its latter stages, this project is the first attempt ever to compile and publish Rusyn literature representing Lemko Rusyns from both north and south of the Carpathian Mountains. Here it is important to remember that these language and literature projects have a significance not only for the Lemko Rusyns of Poland. Lemko Rusyns both in Poland and in the Prešov Region in today's eastern Slovakia share a common language and culture, a fact not respected by present political and state boundaries.

Among future projects that could be undertaken is the translation of the world's major works of literature into the new Lemko-Rusyn standard. Just as original prose and poetry and a dictionary contribute dignity to the speakers of a language and pride in their nationality, literary texts like the Bible in the vernacular have functioned in the same way. Here we might also point to the recent appearance (1985) of a translation of the Gospels into Vojvodinian Rusyn and their role in enhancing the prestige of the official language used by Rusyns of Yugoslavia.

To return to our original thoughts, we are obviously not dealing with a museum piece when we strive to study, preserve, and promote our Rusyn heritage. We are faced with a living culture, struggling to survive, striving to express itself, proud to be itself. The needs of Rusyns and their culture in the homeland go far beyond our own abundant donations of nostalgia. It is time for us to awaken to the concerns of our Rusyn brothers and sisters at present and to keep in mind the future evolution of the culture.

The linguistic and literary projects outlined here are crucial to the preservation of Rusyn culture, and in order for them to succeed they must be supported by us not only intellectually and emotionally, but also financially. The Carpatho-Rusyn Research Center does its best to promote such cultural efforts and at present is establishing a Rusyn Cultural Fund, income from which will be employed specifically for the support of the projects outlined here. Tax-deductible donations of \$50.00 or more will be gratefully received. Please send your checks to the Carpatho-Rusyn Research Center, 355 Delano Place, Fairview, New Jersey 07022. Also please be sure to indicate on your check that it is intended for the Rusyn Cultural Fund.

In considering the donation you are about to give, keep in mind the words of the *C-RA* editor, John Haluska: "If the Lemko Rusyns, the ordinary ones, can claim their place in Poland, surely we must help them, and by doing so, we will do no less than help ourselves."

Patricia A. Krafcik

BOHDAN IHOR ANTONYČ (1909-1937)

Bohdan Ihor Antonyč, the greatest and the best known Lemko poet, was born in the very heart of the Lemko Region. Although he was separated early from his native mountains, he remained always closely identified with the land of his childhood. This is evident in a most direct way in his poems about the Lemko Region, but also, indirectly, in his thought, his expression, and in his way of looking at the world.

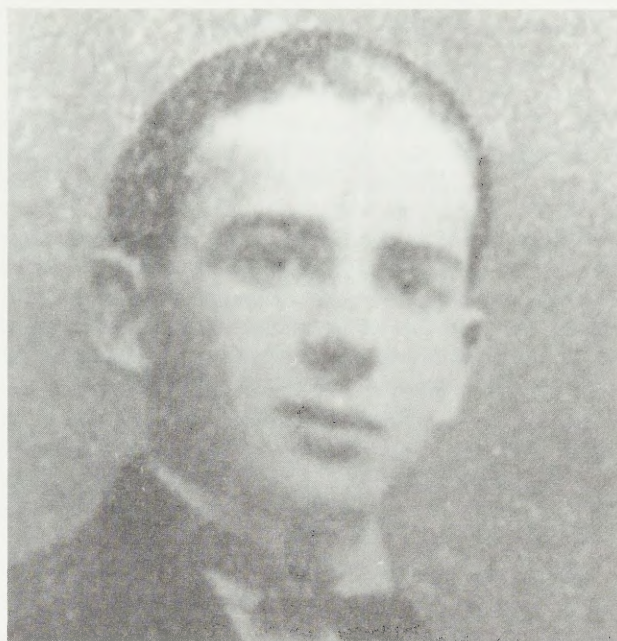
Among the mountains "where heaven is near," Antonyč learned to know and to love "the green gospel of nature," which remained an inspiration until the end of his life. This enchanted fairytale land shaped his young imagination and gave birth to pantheistic reflections. Although all of Antonyč's poems published so far were written in literary Ukrainian, we know that he started to write early and that many of his poems were written in his native Lemko-Rusyn language.

Antonyč was born on October 5, 1909, in the Lemko Region village of Nowica near Gorlice, as the only son of the local parish priest. The idyllic period of his childhood was interrupted twice because his parents were forced to flee from their native village: first, in 1914 to Vienna, as a result of World War I's eastern front approaching the area; then, in 1919, to Slovakia, in connection with repressions resulting from political activities of the poet's uncle. Antonyč's biographers point out the influence of his childhood nurse and later governess on the development of his unique poetic talent. I would suggest an even greater role was played by the stark beauty of the mountain scenery interacting with the inborn sensitivity of the boy.

It was during Antonyč's university years in L'viv that we first hear of his poetry, which included the appearance of *Pryvitannja žyttja* (Greetings of Life, 1931). At the same time, he was working on a volume of religious lyric poems, "Velyka harmonija" (The Great Harmony), which was never published. Just after graduation with a Master's degree in 1933, another volume of his more mature poetry appeared, *Try persteni* (Three Rings, 1934), which enjoyed exceptional popularity.

After completing his university studies, Antonyč remained in the urban environment of L'viv (which his writings often scorn), working on three more collections of poems, only one of which, *Knyha Leva* (The Book of Lev, 1936) appeared during his lifetime, followed posthumously by *Zelena evangelija* (The Green Gospel, 1938) and *Rotaciji* (Rotations, 1938). He was also working on a dramatic opera, *Dovbuš* and a novel, *Na tomu berezi* (On this Shore), but these were unfortunately never completed. When he died on July 6, 1937, he was at the height of his poetic powers.

As a literary phenomenon, Antonyč is mainly a creation of his native land, which under its cover of poverty has always contained great spiritual wealth and has given birth to individuals of exceptional talent. These individuals, full of inner contradictions both solitary and proud, can only be understood in the context of deep ties to the native soil. Having once fallen under the spell of the mountains, having drunk of their heady fragrance, having been burned by the mountain sun, Antonyč would forever remain "the poet of nature and the sun," the boy "holding the sun in his hand," in love with life and spring and creating poetry pregnant with hot, burning emotions. The passionate enjoyment of life mixed with a certain pagan quality — the "divinization" of nature and the sun, the pantheistic freedom of his thought — are character-



istic of the people of the mountains, who live simple lives "near to the sun" that accord with nature's own rhythm.

There came a time when the boy, "having sold his life to the sun for a hundred ducats of madness," went into the world in search of his fate. But he took with him a longing for his homeland. So he began to paint with words images of that wonderful, enchanted country and to create his "green gospel" in which, as in childhood, one can experience again the primeval unity of the world — the great peace and the wisdom of nature.

I understand you, plants and animals
I hear the noise of comets and the growth of grass
Antonyč is a curly sad animal too.

Never could the poet separate himself from these vast green spaces warmed by the sun. Here we find the source of his inspiration. His imagination, the musical and plastic qualities of his poetry as well as their spatial depth, were all born during hot Lemko nights to the sound of gypsy bands and in an atmosphere of strange tales of bandits, magic bullets, and mysterious herbs. On such nights, the past and the present, fantasy and truth, merged into one vibrant reality, and the moonlight music carried the soul away from earth far, far into space.

In that poor Lemko land, Antonyč found his greatest treasure. In his poetry, we can often sense his fear of losing this treasure, of forgetting his strong connection with nature. But he never did. He retained a close organic bond with the world of nature until the end of his short life. He preserved the original solitary character of the mountain highlander. And to those who tried to draw him into political activities in urban L'viv and to persuade him to write about "ideological" issues, he responded: "I want and I have the courage to go it alone and be myself. I am not a player in anyone's group."

Although the young, rich flame of the poet's life went out half a century ago, when we read his poetry, it seems that his life still continues in the green expanse of Carpathian forests and meadows.

Olena Duc
Uście Gorlickie, Poland

THE LEMKOS TODAY — A RESPONSE

The appearance in 1985 of Jaroslav Hunka's essay, "Lemkos Today," prompted extensive discussion within Poland among those interested in the Lemko question. A local Ukrainian cultural activist Volodymyr Mokryj, assistant professor at the University of Cracow, decided to organize a group of Lemkos who would respond with viewpoints that differ from those of Hunka. These responses appeared in the summer of 1986 in a booklet published as part of a series by the Student Circle of Guides to the Beskyd Mountains. Four of the five responses from that booklet together with an introductory note by the editor of the Polish series is published here for the first time in English translation.

Like the editor of the Polish series, we find it difficult to agree with most of the statements which follow (especially in responses 2,3, and 4), but we publish them in keeping with the policy of the Carpatho-Rusyn American to make available all sides of a given issue.

For certain passages or phrases, we have added explanatory notes in brackets. The parentheses include material from the original text. — Editor

Introduction

In keeping with our announcement over a year ago, we present here polemical responses to Jaroslav Hunka's essay, which we published under the title "Lemkos Today." The responses that follow differ among themselves in many respects and present various viewpoints, although all are opposed to Hunka's understanding of the Lemko question. We are publishing these responses anonymously, as stipulated by the authors, all of whom are Lemkos of different generations.

We were forced to shorten some of the statements, but in doing so we tried not to disturb the authors' train of thought. On the other hand, we did not introduce any corrections into the texts. Nor shall we express our own views, although it is admittedly difficult for us to accept many of the statements presented here (and for that matter in Hunka's text as well), especially those pertaining to the historical past. Nonetheless, our intention is to present various viewpoints, attitudes, and feelings, and to allow voices of differing orientations to have their say with equal respect for all of them. Our concern is not the dispute over the identity of Lemkos — only Lemkos themselves can decide this. The one thing which we [as Poles] can and should do, however, is to follow the development of the Lemko question carefully and respectfully.

Considering the substantial passage of time since the publication of Hunka's essay, let us recall its principal theses to help us understand better the polemical responses which follow:

(1) Lemkos are not a part of the Ukrainian nationality, but a separate "fourth East Slavic nationality."

(2) Lemkos are descended from the early medieval White Croats who inhabited the areas along the Upper Vistula River, and after partial migration to the Balkans, were pushed into the mountains of the present-day Lemko Region.

(3) The authorities of the Ukrainian Socio-Cultural Society (USKT), whose aim is the "Ukrainianization" of Lemkos, are fighting against Lemko culture. Ukrainianization is completely unattractive to young Lemkos.

Publishing Committee of the
Student Circle of Guides to the Beskyd Mountains

Response 1

It is necessary to analyze Hunka's views thoroughly by the historical method. Let us consider the nineteenth and twentieth centuries up to the outbreak of World War II. In this period, Lemkos felt completely as one with the entire Rusyn population of Galicia. The educational movement in the Lemko Region was realized mainly within the framework of the Kačkovs'kyj Society reading rooms, whose headquarters were located in L'viv. The same applies to the cooperative movement. This means that Lemkos generally read the same books (published in L'viv) as the rest of the Rusyn population in eastern Galicia. They learned the same language in school and maintained the same religious rites, the decided majority being Greek Catholic.

The mortar that held together the entire cultural superstructure was an attachment to the historical Rus' nation and to Rus' history and culture that was felt very strongly among at least partially educated people. For instance, many celebrations of the 950th anniversary [in 1938] of the baptism of Rus' took place in the Lemko Region. In this period, Lemkos defined themselves almost exclusively as Rusyns or Rusnaks, while the term "Lemko" was not used at all in the daily speech of the Lemkos themselves. Even the intelligentsia from farther east, those who were conscious Ukrainians, still called themselves — in public at least — Rusyns. I knew many such people. Thus, the massive [and forced] deportation of the Lemko elite, intelligentsia, and prominent peasants to Talerhof [in 1914] was universally felt to be a consequence of the Lemkos' faithfulness to these basic Rusyn national values.

It was in such a situation that a clash with the Ukrainian national movement arose. As long as that movement did not reject the term Rusyn (like [the outstanding Galician Ukrainian writer] Ivan Franko, for instance), there was no problem. Just before World War I and especially during the interwar years, many sociocultural and political organizations in L'viv were actively propagating the term "Ukrainian" to define the population, and they linked the use of that name to the level of one's national consciousness. If you still called yourself a Rusyn, you were considered, nationally speaking, unaware. Consequently, a defensive movement formed in the Lemko Region for the preservation of what we considered our most precious historical value — our Rus'. The Lemkos had Talerhof behind them, that is, they had suffered and died for Rus'. Therefore, with all the more strength and determination they rejected that assimilationist campaign which wanted to give them a new identity and new consciousness — Ukrainian.

This resistance found additional support in the fact that the new nomenclature was not propagated by Lemkos, but by people from eastern [Galicia], in other words by Ukrainians or Mazepa-ites as they were called. In large part, these people were Greek Catholic clergy consciously directed toward Ukrainianization by the hierarchy of the Diocese of Przemyśl. The result was a religious controversy and a mass conversion of Lemkos to Orthodoxy. The latter, in particular, began to argue that both the campaign to deport people to Talerhof and the numerous crimes by the Austrian government [carried out against the Lemkos in 1914-1915] were aided by those eastern [Galician] Ukrainians who at the time were priests or teachers in the Lemko Region. For instance, the perjured testimony of the Ukrainian teacher Huculak from the village of Izby became the basis for the death sentence passed [in 1915] against the [Orthodox]

priest from Brunary, Petro Sandovyč. Similarly, during World War II, the Ukrainian Aid Committee [in German-controlled Cracow] prepared lists of Lemkos and handed them to the Gestapo, resulting in many arrests, including that of the principle Lemko activist, Dr. Orest Hnatysak of Krynica, who eventually perished [in the concentration camp] at Auschwitz.

Then came 1947 — the most tragic year for the Lemkos. There is a deep conviction embedded in Lemko consciousness that it was because of the activities of the UPA [Ukrainian Insurgent Army — the Banderites] that Lemkos were deported westward. Hence, it was those Ukrainians from the east again — “the Ukrainians finished us off.” To all of this is added the official interpretation in [Poland’s] mass media that depicts Ukrainians as criminals.

The preceding remarks permit us to formulate the following theses:

(1) Traditionally, Lemkos have always felt themselves to be blood brothers of the Rusyns of [eastern] Galicia. The Lemkos regarded the language used in the Kačkovs’kyj Society publications and in school textbooks as their own beautiful literary language. Thus, any question of the “Lemko nation’s” separateness never arose.

(2) Changes in the Lemkos’ mentality occurred when people from eastern Galicia began violently and at times unscrupulously to impose on them a change of name, which a normal man does not, after all, change everyday like a glove. Some apostles of the new [Ukrainian] nomenclature acted with the zeal of neophytes, even disregarding the fact that the name Rusyn was the nation’s only and universally accepted name from [the time of the tenth century Kievan grand prince] Vladimir the Great down to — at least in Galicia — World War I.

(3) The people working in the [post-World War II] Ukrainian Socio-Cultural Society (USKT) brought with them the cultural baggage and techniques of ideological struggle used before World War II. This was an unforgivable mistake, and if it were not for the self-sacrificing work of a few Lemko activists, a situation like the one in eastern Slovakia [the Prešov Region] would have developed. Outstanding Ukrainian organizations are active there, with radio broadcasts several hours long for Ukrainians and education of children in school to a large extent in Ukrainian, so that everything resounds in the beautiful Ukrainian literary language. The Lemkos [in the Prešov Region] are beginning to pray together from the prayerbook of a “Greek Catholic psalter” (although in a Slovak edition). However, since the people are not allowed to be Rusyns, that is, simply themselves (I was, am, and will remain a Rusyn), they become Slovaks. The machinations with our own “Lemko Page” [in Poland’s Ukrainian-language weekly newspaper, *Naše slovo*] illustrate the foregoing thesis, and to this day the Ukrainian annual almanac almost ignores the existence of Lemko culture in Poland.

(4) The situation has been changing significantly for some time, although it is the opposite of what Hunka says it is. The “Lemko Page” does publish articles by authentic Lemkos, who discuss various aspects of the Lemko culture and history. At present, the “Lemko Page” does not avoid using the names “Rus’ ” and “Rusyn” whenever authors employ these terms. On the other hand, there is nothing wrong with the fact that some Lemko authors write in the Ukrainian literary language. Perhaps this is even quite appropriate, since one should not distinguish so sharply the Lemko dia-

lect from the Ukrainian literary language as Hunka does. The attitude towards Lemkos and their culture on the part of some Ukrainian activists is changing as well. Because of the above, *Naše slovo* [with its “Lemko Section”] is subscribed to and read by simple Lemkos. One must hope that these healthy tendencies will continue to develop.

To sum up, one must state that as a result of historical evolution, the Lemkos are part of the Rusyn nationality, which is presently called the Ukrainian nationality. This should not hinder those Lemko groups who wish to use the names Rus’ and Rusyn, nor the USKT from exhibiting examples of authentic Lemko culture. Accepting the above principles, there can be no question of “Ukrainianizing” the Lemkos, because they are a group belonging to the Ukrainian nationality. Any artificial or compulsory “Ukrainianization” would mean depriving the Lemkos of their identity and lead to their disappearance, which for Ukrainian culture overall would be not a gain, but a loss. After all, because the Lemkos have such a rich material and spiritual culture, it is precisely they who are enriching the Ukrainian culture in general. The compulsory “Ukrainianization” of the Rusyns in the Prešov Region and its [negative] results fully confirm the foregoing assessment.

Against the background of these remarks, Hunka’s views on the independence of the Lemkos are in some sense understandable, but they cannot be accepted. He did not recognize the positive changes in *Naše slovo*, nor the fact that the strength of the Lemko culture’s “combativeness” always increases in union with the great culture of an entire nationality. We need to break away from these ill-fated incidents of the last sixty years and not continue the conflicts over nomenclature. Obviously, efforts on both sides are necessary to achieve this goal.

R. G.

Response 2

The “White Croatian” theory

It seems to me that Jaroslav Hunka draws conclusions by intuition, since knowledge on the subject of the White Croats is minimal. In my opinion, the White Croats were really a Rus’ tribe, but not the fourth East Slavic nationality (nor the beginning of the contemporary Lemko “nationality”), just one of the old Ukrainian tribes. The fact of the very short-lived political union with the Upper Dnieper region [around Kiev] and the extremely limited general Ukrainian cultural legacy in the Lemko Region (with the exception of the history and myths connected with Kievan Rus’), suggest, according to Hunka, Lemko separateness from the Ukrainians. The first factor was the result of a political power game between vested interests; the second was based on ethnic differences and the economic situation (mainly the differences in the standard and style of living in various Ukrainian lands).

The speech of the Lemkos

The speech of the Lemkos is a dialect of the Ukrainian language, regardless of Lemko consciousness (for instance, the Austrians do not say they speak the Austrian but the German language, and they, like the Swiss, draw from the general German cultural tradition). For that reason, I am also inclined to accept Antoni Kroh’s assertion in the Nowy Sącz exhibition catalogue [on Lemko culture] that Lemkos who consider themselves Ukrainians are Ukrainians, while the others are not.

The role of religion

I agree with Hunka's contention on the harmfulness of the [1595] Union of Brest. It did not spring from the wishes of the people, but from the interest of a small portion of the Rusyn intelligentsia (the clergy), causing a split in the nation. The Union was not only a means of drawing eastern culture closer to the values of the Latin church, it was also a means of Latinization of the liturgy and Polonization of the clergy. It should be remembered that the national strivings of the seventeenth and eighteenth centuries reflected, among other things (and perhaps even above all), the opposition of the Orthodox to the Union.

That the Union played an enormous role in the national awakening of Ukrainians in Galicia during the nineteenth and twentieth centuries cannot erase the fact that it was an element which divided, and thereby weakened, the nation's unity. Who knows, perhaps if there were no Union, Ukrainian Orthodoxy would have been stronger and would not have succumbed to Muscovite Orthodoxy. At the same time, I am against any sort of drawing of Greek Catholics into Orthodox churches or of any arguments that attribute to them inferiority and lack of religious face, for at present the Orthodox church in Poland is itself no authority. On the other hand, the Greek clergy are too dependent on the Roman Catholic episcopate, and for the time being are unable to offer the Lemkos an alternative to Orthodoxy that would satisfy their national and religious aspirations. "The circle is closing."

The attitude of "pure-blooded" Ukrainians to Lemkos

This attitude is one of contempt, since they ["pure-blooded" Ukrainians] themselves regard the Lemkos as foreigners, even though every Ukrainian claims that Lemkos are Ukrainians. The stereotype of the "inferior type of Ukrainian" has probably become widely accepted. All manifestations of Lemko independence, such as literature in the Lemko dialect, are viewed with ironic tolerance, just as the Poles generally treat Goral or Kashubian literature. Recently, the better treatment toward Lemkos who preserve their ethnic (not national!) separateness is more common among Poles than Ukrainians.

The benefit of resettlement in western and northern Poland

Hunka's assertion about the supposed benefits due to resettlement is false. The author thinks in pre-World War II stereotypes, not taking into account that the Lemkos living in an undisturbed community on their old lands would not have lagged behind in cultural achievements, but most likely would have pressed forward with a desire for knowledge just as they do now. After all, a "cult of knowledge" already existed before the war in the Lemko Region; for example, in the Gorlice district, the proportion of young Lemkos (even those from the poorer towns) enrolled for advanced study was greater than that among Polish villages in the northern part of the same district.

"Rusyns called themselves by a different name"

It is not that "Rusyns call themselves by a different name," but that the Russians appropriated for themselves the nomenclature of ancient Rus', so that in the framework of national identification, the Ukrainians as well as the Belorussians had to adopt names that would distinguish them from the "Muscovite Rusyns."

N. O.

Response 3

I have read Jaroslav Hunka's learned essay entitled,

"Lemkos Today." Well, everyone has the right to express himself on any subject with which he may or may not be familiar. Similarly, each person can regard himself whomever he likes, and does not have to go beyond the limitations of his thinking. But research, especially where history is concerned, should be done by a scholar, such as Mr. Hunka considers himself.

Therefore, I too take advantage of this right, all the more since without permission Mr. Hunka speaks in my name as well. I prefer to do that myself. Let us establish at the outset that state boundaries have never coincided with the ethnic boundaries of peoples. People of various groups and nationalities have inhabited various countries and states. This has had positive and negative consequences. The situation is still the same today, but let us make it possible to enable nationalists to become close and to become acquainted with each other for the common good . . .

There is no need to Ukrainianize the Lemko language and the Lemkos, for the simple reason that like the Hucul and Podolian speech, the Lemko language is the Ukrainian language. And even if Lemko is not a literary language according to today's standards, it probably contains the most archaisms in the Ukrainian language. Whoever does not understand this does not understand much at all.

Because I am not a Catholic, it may not be appropriate for me to speak out on the question of Greek Catholics. In any case, this is not the place for a lecture on the Union of Brest of 1596. Nonetheless, today Greek Catholicism is already a part of the landscape of our national life. It is, so to speak, our Catholicism, and it can no longer be erased — and why should it be? Greek Catholicism has had considerable merit in our development, including the Lemko Region. In any case, today there are no nations or countries with a single, uniform religion. Causing religious quarrels is, to put it mildly, deplorable. On the other hand, has not Hunka at times borrowed his views from elements connected with the [former] Lemko Apostolic Administration which had been active in the western Lemko Region? The breaking of unity among the people occurred, strangely enough, during the 1930s. Does this not give much food for thought? Who was so anxious to tear us away from the rest of the Rusyn-Ukrainians? Perhaps Hunka is borrowing from those who used to call our language a "dialect"?

I, too, Mr. Hunka, am proud of our historical past, although not of everything! I am proud that the Lemko Region has produced great Rusyn-Ukrainians, the creators of our national culture: Pavel of Krosno, a professor at the Jagiellonian University in the sixteenth century; Hryhorij and Michal of Sanok, who already in the sixteenth century translated the Gospels and the Psalter from the Old Church Slavonic language into the "simple Rusyn language," that is, into the Ukrainian literary language of that time; Dmytro Bortnians'kyj, the eighteenth-century Ukrainian composer whose songs you listen to (and perhaps even sing) in church; Mychajlo Verbyc'kyj, the nineteenth-century Ukrainian composer who — oh, how awful — wrote the melody to the national anthem, "Ukraine Has Not Yet Perished"; Lev Gec', the twentieth century painter who founded the Lemko Museum in Sanok; Volodymyr Kubijovyč of Nowy Sącz, the greatest Ukrainian geographer of the twentieth century; Marko Barabolja, the poet from Subcarpathian Rus', and others. These are only a few names chosen from the many, many learned men — writers, poets, artists, and bishops — pro-

duced by the Lemko Region, and who created both our Ukrainian, and thereby Lemko, or if one prefers, Lemko, and thereby Ukrainian, history and culture. Does Hunka speak in their name also?

Jaroslav and Ustym

Response 4

The essay "Lemkos Today" finally fell into my hands as well, and after reading it I experienced mixed feelings, to say the least. Immediately, I asked myself: What was the motive? What was the author guided by? What did he want to gain by writing something of this sort? Probably not much and, I believe, nothing positive. I would like to point out at the outset that I myself am a "staunch Lemko from my forefathers," and that as of now I am 35 years old.

The author, Jaroslav Hunka, writes in the plural, and in connection with that, a question immediately occurs to me: who gave him such authority to speak from the position of the "whole nation"? A few Janeks, Włodeks, and others sitting there (as he says in his essay) do not equal the whole Lemko tribe. And God have mercy on that tribe and its national consciousness. What do they want to create, a great Lemko nation? Fortunately, not all young people, at least here in the native Lemko Region, have such wonderful thoughts.

When I consider Hunka's essay in this way, I come to the conclusion that a "conscious Lemko" could not have written it, for he would not have carried out such a hostile, mole-like job, doing harm above all to his own nest. Has this people not experienced enough wrongs through bloodshed? After all, further divisions among the small handful that remains can forebode no good, and if they turn out for the better, it will be for a third party who could care less about maintaining the Lemko population. The process of Polonization is already bearing such fruits today. [This policy proceeds in the following manner:] let us first divide them into Greek Catholics and Orthodox, then into Lemko nationalists and Lemko Ukrainians, and a little more time will pass and there will be nothing. Divisions lead to weakness, and no one takes any notice of the weak. This, unfortunately, is the bitter truth.

If there are so few of us (and that is a fact), let us not divide ourselves further, but let us strive with all possible resources for unity, because strength is found in unity. Divisions always weaken, and what has yet to weaken among the Lemkos when everything is already so strongly shaken? It is also difficult to agree with Hunka's argument which I quote: "Rusyns, in the sense of a nationality that once inhabited Rus', no longer exist, because Rus' doesn't exist either!" It is true that Rus' no longer exists, but is a change in the name of a territory any reason for rejecting it and striving for separation? After all, the nationality remains the same. Since that part of the Rus' nationality to which we were closest changed its name from Rusyn to Ukrainian, the Lemkos, who are a part of this Rus' nationality, should strive for the same thing. Certainly the Lemko Region, severed as it was from another Ukraine, preserved certain traits of separateness, but that still does not give one any rights to separate nationhood.

Consequently, there could not and cannot be any question of the so-called Ukrainianization of the Lemko nation, since there was and is no such nation. A change in name is the result of certain historical processes, and the individual must conform to it regardless of his preferences.

Above all, one's mother tongue (language), tradition, culture, beliefs and religion reflect one's adherence to a nationality. And now I ask for an answer: are these characteristics closer to the Lemkos and the Ukrainians, or the Lemkos and the Poles, or the Lemkos and the Slovaks? From this arises one conclusion: the conscious Lemko knows that he is part of a nationality in the East, and the fact that [that nationality] now calls itself Ukrainian (whom contemporary history and Polish reality present in an unfavorable light, not admitting to their own mistakes) is not cause for a change in one's [national] affiliation.

C. D.

A LETTER FROM THE SOVIET UKRAINE

Recently, a leading scholar on Lemko history and culture who lives in the Soviet Ukraine sent a letter to a Lemko activist in the United States. Because the Lemko-American activist is planning to return to live in his native Lemko Region in Poland, he had requested and received suggestions as to cultural policies that might be adopted in the future in the Lemko homeland. We publish the letter, and in order to avoid any possible repercussions, we omit the names of the author and addressee. — Editor

October 29, 1986

Dear Colleague:

Thank you kindly for your letter. I am very happy that the question of the development of cultural traditions among the Lemkos has been renewed. However, the Lemko problem remains relatively complicated. I believe that in order to complete the process which has already begun, we should follow that orientation which has the most chance of success for the development of the cultural traditions of our people.

It is possible to distinguish the following basic orientations that are at present being followed by Lemkos:

First — the generally internationalist orientation. Supporters of this orientation consider that Lemkos are a part of the "Rus' people," which is understood to mean all East Slavic peoples. It was from this theory that in the 1930s the idea arose for Lemkos to emigrate eastward to Russia.

Second orientation — that the Lemkos are a distinct, fourth East Slavic nationality called Carpatho-Rusyns. Such a view is supported by Paul Magocsi in Canada, certain Polish "benefactors" of Lemkos, and a few Lemkos themselves.

Third orientation — that the Lemkos are a part of the Ukrainian nationality. This is the most generally accepted theory and it is historically accurate. It is supported by historians and ethnographers in the Soviet Ukraine, in Czechoslovakia, and by most Lemkos.

What advantages can each of these orientations bring to Lemkos?

The first orientation is not really concerned with the particular cultural characteristics of Lemkos and their centuries-long achievements in the folk-arts. Without doubt, this orientation which proposes the existence of a so-called "single Rus' " ethnos would disperse completely Lemkos in the sea of contemporary civilization. The experiments of the supporters of this orientation have not brought any positive benefits to the small group of mountain dwellers in our dear homeland.

The second orientation, although it seems attractive and promises an independent development for Lemkos, would not have the strength to guarantee the existence of Lemkos in the context of the interaction of modern thought. The fate of Lemko separatism is similar to the fate of a seed stuck between two grindstones.

The third orientation is responsive to the historical past of the Lemkos, and it has the best perspective and hope for preserving the conditions that are necessary for the comprehensive development of ethnographic groups. The adherence of Lemkos to the Ukrainian nationality is truly universally recognized. This is even confirmed by the fact that the Lemkos themselves have preserved the historic Ukrainian national name — Rusyn.

In fact, it has been Ukrainian scholars who have for the most part worked toward preserving Lemko culture and the traditional customs of the Lemkos. Academician Filaret Kolessa collected and published more than one thousand Lemko folksongs. The monograph of Ivan Verchrats'kyj, *Pro hovir halyc'kych lemkiw* (On the Speech of Galicia's Lemkos, 1902) has until today not lost its scholarly value. The Lemkos were continually studied by Volodymyr Hnatjuk, Fedir Vovk, Ivan Franko, Lesja Ukrajinka, Ivan Nečuj-Levyč'kyj, Konstantyn T. Huslystij, and others, each of whom achieved quite a bit on behalf of the development of the distinct culture of the Lemkos. In the development of Lemko music, special praise must go to the leading Ukrainian composers Ja. Jaroslavenko, Anatol' Kos-Anatol's'kyj, Mykola Kolessa, and Jevhen Kozak. Here in the Soviet Ukraine, Lemko anthologies by M. Sobolevs'kyj, O. Hyz, and Ivan Majčyk have been published. It is also here that the Bajko Sisters were raised, that group which holds the honorary title: National Artists of the Ukrainian S.S.R. Lemko songs are also performed by professional ensembles and amateur groups, most especially Lemko choirs, among which it is necessary to mention the folk choir Lemkovyna. Not long ago a record album with Lemko songs was released under the title "Spivaje Lemkovyna" (The Lemko Region in Song).

In order to encourage the cultural achievements of the Lemkos, it is necessary to follow the third orientation. In Poland, cultural work should be carried out with the help of the Ukrainian Socio-Cultural Society (USKT), making careful use of the church and taking into consideration the present position on this matter of the government of the Polish People's Republic. In such a situation, there might be some help (however modest) from the Lemko community in the Soviet Ukraine.

Your own efforts to help Lemkos deserve unlimited praise and we learn of your initial successes with great satisfaction. Please also send from me my thanks [in this matter] to the Pelc family.

In general, your idea to create a cultural center in the Lemko Region is an excellent one and it deserves all kinds of support. For its realization, you must unite both organizational and individual forces and obtain from the Polish government approval for the creation of such a center in order to assure its normal operation. In that regard, you must not allow the slightest intrusion of any politics so as to avoid hatred toward this positive work.

I wish you the best of health, happiness, and positive results in your work on behalf of Lemkos.

FROM OUR CENTER

With this issue, we complete our year-long series on the Lemkos in Poland today. The criticisms of the essay by Jaroslav Hunka and the letter from the Soviet Ukraine to a Polish-born Lemko American published in this issue reveal that not everyone welcomes the independent-minded orientation of the present Lemko revival. Their criticism stems from what has become by now an old argument; namely, that both the Lemkos and for that matter all Carpatho-Rusyns are too small to survive as a culture, and that today they must identify as Ukrainians and become part of the general Ukrainian cultural sphere.

It is not necessary here to list how many ethnolinguistic groups in the world are smaller in number than Carpatho-Rusyns, but who nonetheless have survived in the past and present. We reject, in particular, that tendency in our Carpatho-Rusyn past which more than once has seen our intellectual leadership (clerical and lay) strive to be something other than it is.

Before World War I, it seemed that to be worthy of respect, a Carpatho-Rusyn had to become a Hungarian. Since then, the choices have increased to include, at various times, Czech, Slovak, Russian, Ukrainian, or Polish. All such strivings were and are based on a deep sense of inferiority, in which "our people" strove at greatest lengths to be something — anything — as long as not Carpatho-Rusyn. In the United States as well, Rusyn Americans had for decades been basically ashamed (more often than not because they were unaware) of the Carpatho-Rusyn cultural heritage of their parents. For them, it seem that to be an American "like everybody else" was the ideal solution.

However, the "roots fever" of the 1970s and its aftermath have proven the emptiness of striving after "false gods" or "greater" identities, and they have shown that to be an American with a cultural identity from any part of the world was a normal and positive thing.

A younger generation of Rusyn Americans, joined in large measure by our parents and grandparents, does not have any inferiority complex toward our Carpatho-Rusyn heritage. Therefore, we do not need to be anything else to survive and prosper as Americans. In this context, it is particularly gratifying to have learned through this series of articles on Lemkos that in Poland a small but growing and energetic group of fellow Rusyns has chosen the path to be themselves.

To be sure, it is only for the Lemkos in Poland to determine what is most appropriate for them, but we wish them all the best in their efforts to live up to the call that has continued to inspire many of our people, even under the most difficult circumstances: *Ja rusyn byl, jesm' i budu* — I Was, Am, and Will Remain a Rusyn.

THE LEMKO QUESTION IN THE POLISH PRESS, 1980-1986

The interest aroused by the Lemko question among the Polish people has gone through several phases during the twentieth century. Before World War II, the Polish state tried to make the Lemko territory its battleground in the struggle with Ukrainian nationalism. Intense interest in the Lemko question during this period gave rise to a veritable flood of publications in the Polish press. After the war, and despite the emergence during the mid-1940s of certain policies concerning the Lemkos, the press completely ignored their existence. But with the revival of journalism in Poland after 1956, the Lemko question once again became a matter of discussion and analysis in the daily press as well as in periodicals dealing with literary and social issues.

But a real "eruption" of interest in the Lemkos came during the 1980s. The causes of this phenomenon must be sought in political changes which took place as a result of the Solidarity movement, the more actively national policies of the government, and, perhaps most of all, in an immense — at least under Polish conditions — resurgence of Lemko community life. The debate as to whether the Lemkos are a separate nationality or a part of the Ukrainian nationality is no longer limited to small, private discussion groups, but has become subject of articles in the press.

A few events in the life of the Lemko community have aroused special interest. These include the exhibit, the Lemko Region and the Lemkos, held in Nowy Sącz (February to June, 1984), and a concert in honor of Taras Ševčenko in Cracow (June, 1986). These two events, on the heels of the first crucial discussion of the Lemko question in the Solidarity weekly, *Solidarność*, in 1981, marked two "milestones" in Poland's Lemko debate.

Since the issue has once again arisen as a topic in Poland, the debate has passed through several phases. At first, the discussions centered around various aspects of Lemko life: their history (Lemkos during World War II, the "Vistula campaign"); their culture (the painter Nykyfor, the Lemko cultural festivals called Vatra); and their religious life (quarrels between Catholics and the Orthodox, the condition of Lemko Greek Catholic churches). Finally, the debate has addressed the most fundamental question: "Who are the Lemkos?"

It is evident that this question still interests Polish public opinion. The answers given in the Polish press suggest that the views on the subject have not changed significantly since the interwar years. The most prevalent view still is that the Lemkos are "something" different from the Ukrainians, but what precisely that "something" is, remains unclear (A. Kroh, R. Brykowski, M. Kozłowski, J. Harasymowicz). One curious suggestion (which has been made, albeit on the margin of the discussion (Garbalewski), is that the Lemkos are in fact a "forgotten segment" of the Polish nation.

The majority of writers still seem mostly interested in the "exotic" elements of Lemko life. For some authors, this interest becomes a peculiar kind of fascination with the catastrophic aspects of the dying world of the "half-eaten sheep" (A. Bleja, R. Wójcik). Writers in this category rather avoid taking a position on the key question of origin. Another interesting aspect of the discussion is the space given to the Ukrainian point of view (W. Mokry, M. Łesiów, M. Siwicki) and, significantly, the nearly complete absence of authentic

Lemko voices.

The political context of the debate is not altogether clear. Undoubtedly, some articles have a decidedly political origin, such as J. Sobolewski's polemical defence of Orthodoxy in the Lemko Region directed against the Catholic Church, or the attack published by the Communist daily, *Gazeta Krakowska*, against the position taken by the Catholic opposition weekly, *Tygodnik Powszechny*. However, it does not appear that either the Polish government, or the Opposition, clearly favor any of the theses put forward as to the national identity of the Lemkos. Sometimes it does appear that the government (and the writers who are friendly to it) favor the notion of a specific Lemko nationality, whereas independent political opinion, especially the Catholic writers, lean towards the Ukrainian point of view. However, views of either side do not seem to be wholly consistent.

The following bibliography has only one aim: to show that there is at present great interest in the Lemko question in Poland. Only the future will show what the results of this interest will be. The bibliography has been arranged in chronological order. Under each year, works have been listed by topics. In cases where articles have no topic in common, the principle of alphabetical order, according to names of authors has been followed.

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EUROPEAN HOMELANDS TOUR!

AUGUST 11-31, 1988

This unique tour of the Carpatho-Rusyn homelands will start in Vienna, the former Hapsburg imperial capital, where we will meet our Austrian tour bus and driver. We go on to Budapest, and from there eastward to Máriapócs for the Feast of the Assumption (new calendar), and then on a visit to the Greek Catholic areas of northeastern Hungary.

From there, we will cross the border into Czechoslovakia in the direction of Eastern Slovakia. We will visit the Greek Catholic and Orthodox cathedral churches in Prešov, the cities of Bardejov and Svidník (including the Rusyn-Ukrainian cultural and ethnographic museum), and some of the Prešov Region's Rusyn villages with their unforgettable wooden churches.

Crossing into Poland at Nowy Sącz (with an important museum of Lemko-Rusyn icons and modern art), we will begin our visit of the Lemko Region. This will include the new Orthodox church at Zydranowa and Greek Catholic church at Komańcza. We will celebrate the Transfiguration (old calendar) and visit the cathedral church in Sanok and historic Przemyśl (Peremyśl').

From Przemyśl, we will cross the border into the Soviet Union. At L'viv, the former capital of historic Galicia, we will see the spectacular Museum of Ethnography and Traditional Architecture, with seven full-size villages from different areas of the Carpathian Mountains as they were at the time our people came to North America. We will also visit a

collective farm to see village life as it is today.

Moving on southward and travelling through the Verecký Pass — the ancient gateway used by the Magyars and later Mongols on their way to the Danubian Basin — we enter Subcarpathian Rus' (Transcarpathia) for a rare sightseeing excursion that will include historic Užhorod (with its renowned Greek Catholic, now Orthodox, Cathedral), and from there to the geographic center of Europe high in the Carpathian Mountains between Rachiv and Jasinja. Returning to the lowlands, we will take part in the Assumption Pilgrimage (old calendar) at Subcarpathia's famous monastery at Černeča Hora (near Mukačevo).

Crossing back into Hungary, we will visit the new Greek Catholic seminary at Nyíregyháza on our way to Budapest, where we will spend the night. From there, it's on to Vienna for our last evening together before returning home.

For a complete brochure and further details for this unique visit to the Carpatho-Rusyn homeland, write: Reverend Brian Eyman, 267 East 197, Euclid, Ohio 44119. Telephone (216) 486-2163.

UPCOMING EVENTS

Cleveland, Ohio. On May 1, 1988, the Carpatho-Rusyn Research Center, in conjunction with its fifth annual meeting, will sponsor a scholarly conference entitled: "The American Carpatho-Russian Greek Catholic Diocese: A Fifty-Year Retrospective." Papers on the establishment and development of the Carpatho-Russian Diocese will be presented by Father Laurence Barriger, Father Brian Keleher, and Professor Richard Renoff. The discussant will be Protopresbyter John Yurcisin.

The conference will take place on Sunday, May 1, from 3:00 to 6:00 p.m., at John Carroll University, the Recplex Building — Jardine Room. Access to John Carroll in University Heights, Ohio (a suburb of Cleveland) and to the Recplex Building is off Warrensville Center Road. The public is cordially invited to attend.

Washington, D.C. On May 28, 1988, Dr. Paul R. Magocsi will present a paper entitled "Religion in the Carpathians," which will discuss the evolution in the twentieth century and the present status of the Greek Catholic and Orthodox churches among the Carpatho-Rusyn population in Poland and Czechoslovakia. The lecture is part of a conference on the Millennium of Christianity Among the East Slavs, sponsored by the Keenan Institute for Russian Studies of the Woodrow Wilson International Center at the Smithsonian Institute. For further information, contact the conference coordinator, Dr. Declan Murphy, at the Library of Congress, 202-287-5205.

OUR FRONT COVER

Kristina Solaničová Jaroščák, from the village of Cheml'ová, Sáros county. Photographed in the 1800's.

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THE CARPATHO-RUSYN AMERICAN

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CARPATHO-RUSYN AMERICAN®

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FROM THE EDITOR

Many of our readers are aware of the nationally reported controversy which surrounds the closing of the school at St. Mary's Byzantine Catholic parish in Joliet, Illinois (see FROM OUR READERS, this issue). Simply put, Bishop Andrew Pataki of the Parma Byzantine Catholic Diocese has ordered the school's closing and the transfer of Father Gregory Petruska. Father Gregory is not only the parish's pastor, but serves as the school's principal, a teacher, and even a janitor. While dealing sensitively with the concerns of his inner-city community, he has also actively supported an educational program which includes instruction in Carpatho-Rusyn song, dance, and ethnic heritage.

The parishioners have petitioned the Catholic hierarchy all the way to the Vatican, have rallied support from the community of Joliet, have received national news media attention, and have engaged their bishop in a series of legal challenges in their fight to save their school. The people are adamant that their school remain open because it is fiscally sound, financially self supporting, and academically excellent. This unique school is irreplaceable within the community, and the parents are certain that its closing will mean the end of the parish. The bishop is just as firm that his decision is purely an exercise of episcopal authority, not to be questioned or challenged, that the school will indeed close, and that he need not explain his decision to the pastor, parishioners, or anyone else.

Though our entire Carpatho-Rusyn community may be faced with and perplexed by a bad decision poorly implemented, a final resolution of the issue rests within the authority of the Byzantine Catholic Church. It is true, however, that this unfortunate matter precipitates reflection on the challenges our community faces in maintaining its institutions and their inherent ethnicity, challenges that have dogged us for a century now, challenges that usually have come from without, but in this instance come from within. As a people we must learn to manage the outside challenges we cannot avoid, limit conflict within our community, and wherever possible resolve our disputes within our respective families without resorting to tactics that weaken rather than strengthen the institutions we rely on. There is something amiss when a bishop will not talk with his people, driving them instead to seek outside solutions for matters better resolved within their own family. It seems at times that we will never learn.

St. Mary's parish in Joliet was founded as a Byzantine Catholic parish serving a Carpatho-Rusyn community in an inner-city environment. Due to typical demographic forces, the community surrounding the parish has changed and has lost much of its East European character. A strong Hispanic component has emerged and many of its members have become actively involved in the Christian community of St. Mary's. As in so many of our parishes, the original families have dispersed to the suburbs and their sons and daughters have moved across the country to other cities. Nevertheless, the parish has found hope by embracing the changing community around it, and in return Joliet has embraced St. Mary's.

Many of our parishes would have followed the exodus to the suburbs, or would have hung on as long as possible, dying in the end with a whimper. Some would have folded in the face of the first sign of adversity. St. Mary's could have experienced any one of these fates, but it chose instead to

meet the challenge it found and through sacrifice, hard work, and a willingness to share what it had of value — its church, its school, and its traditions — it survived and has even prospered.

The parish was aided immensely by its possession of an asset unique among our people which kept many of the original parishioners loyal, interested, and caring. This is the school which tied the children to the parish regardless of their geographical dispersal around the city. The parish shares its school proudly with the new community which has sprung up around it. The school and the role it has played in the life of the parish and of the city is of inestimable value also to the entire Carpatho-Rusyn community for it passes on to our children and their non-Rusyn peers elements of our heritage. The school shows our friends and neighbors that we as Americans of Carpatho-Rusyn background have much to be proud of, and that what we have and what we are is worth sharing.

Our future promise is measured in our children and the strength of knowledge and of pride in our heritage that we are able to pass on to them. A school such as St. Mary's, with its vital program of instruction in Carpatho-Rusyn music, dance, and traditions, is a unique vehicle for the passing on of our heritage. The closing of the school no doubt means that many of the people will lose both faith and ethnic identity and yet another of our communities will be lost, for in Joliet it is indeed the school that is the glue of the parish. We have enough challenges from outside our community and do not need one from within. Surely there must be some mechanism within the Byzantine Catholic Church for resolving this dispute in the best interest of the Carpatho-Rusyn and local communities without any more self-inflicted wounds on either side.

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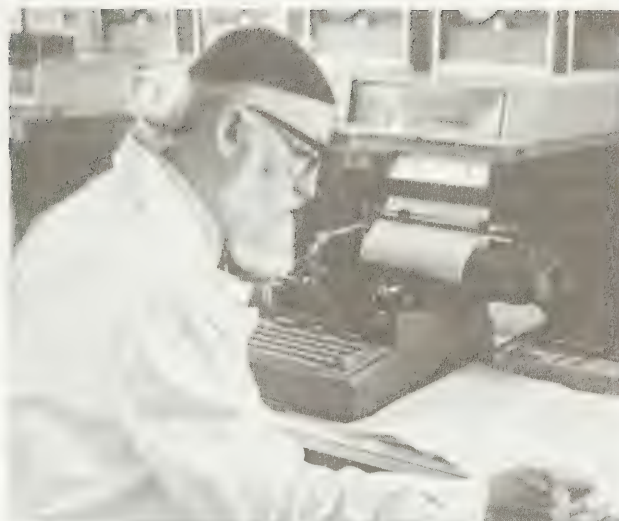
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One of the leading contemporary Soviet ethnomusicologists, Volodymyr Hošovskýj not only pioneered the practical use of computers in musical folklore scholarship, but also laid foundations for a new branch of science, cybernetic ethnomusicology. His system of UNSACAT (Universal Structural Analytic Catalogue) is capable of solving even the most complex problems of research into folksongs. This, however, is not the only sphere of his interest. Hošovskýj is also the founder of another discipline, musical Slavic studies, and is both the compiler of the most important collection of Transcarpathian Rusyn folksongs since the Second World War, and the editor of selected studies of K. Kvitka, a Ukrainian ethnomusicologist. He has also conducted research into Transcarpathian folklore, the ecclesiastical music of that region, and many other topics. Apart from that he has authored a number of scholarly studies published both in the Soviet Union and abroad. In spite of all these many-sided scholarly activities Hošovskýj's name remains relatively little known to the general public.

He was born on September 22, 1922, in Užhorod in the then Czechoslovakian province of Subcarpathian Rus'. His Carpatho-Rusyn father was a lawyer, his Armenian mother a pianist. He spent his childhood and early youth in Transcarpathia in immediate contact with the rich cultural traditions of the area. On graduation from high school in the first year of the Second World War, he took up the study of musicology and philosophy at Charles University in Prague. After the war he returned to this native Transcarpathia where as a researcher at the Transcarpathian Regional Museum he devoted himself to collecting local folk songs. Out of the almost 1600 songs he gathered, a small sample was published in the volume *Z al'bomu zbíráciv narodnych píseň* (From the Album of Folk-Song Collectors) in Kiev in 1963. It includes among others the song, "*Čom ty ne pryšov?*" (Why Didn't You Come?), which in the interpretation of the Marenychi trio became well known all over the world.

In 1950, Hošovskýj became an amateur student of guitar at the music college in L'viv. His folklore fieldwork as well as his theoretical abilities secured for him the position of assistant professor at the Department of the Theory of Music and Composition at the college. Here Hošovskýj founded in 1962 the Office for the Study of Musical Folklore which under his management became one of the chief study centers of Rusyn and Ukrainian folksongs. During the period of his activity at the L'viv music college he collected some 3,000 more songs which created a sufficient empirical basis for his theoretical efforts.

Hošovskýj was the first ethnomusicologist to use a geographical method in his study of Carpathian folksongs. He first expounded his theory in his studies "The Music Culture of Transcarpathia" (1957) and "On the Question of Musical Dialects in Transcarpathia" (1958), and he demonstrated it on actual material in his anthology *Ukrajinskije pesni Zakarpattia* (Ukrainian Songs of Transcarpathia) published in Moscow in 1968. In his extensive introduction to this anthology, Hošovskýj defines eight separate musical dialects of Transcarpathia into which he divides the 262 folksongs included in the volume, all of which were collected by himself. Each individual song is accompanied by a comprehensive scholarly commentary. The notes to the anthology include nine registers, of which the register of tonality systems is the first



of its kind in world folklore studies. It is probably the most accomplished regional collection of folksongs to be found in the entire Slavic world.

While active in the L'viv Office for the Study of Musical Folklore Hošovskýj was also the first scholar to compile a complex catalogue of Ukrainian folk songs, which he has since further improved. Nevertheless, Hošovskýj's ideas on the dialectological approach to the folksong, and especially on the use of linguistic-mathematical methods in the research into folksongs, were only gradually accepted. Hošovskýj first spelled out his views on the use of computer technique in his study "Folklore and Cybernetics," published in the journal *Sovetskaja muzyka* (Moscow 1964, Nos. 11 and 12). Already in this study Hošovskýj outlined the main directions which in his opinion modern ethnomusicology should take, especially the establishment of a universal system of cataloguing folksongs. A sort of summary of his research and findings appeared in his book, *At the Sources of the Folk Music of the Slavs*, published in Moscow in 1971 and in an extended version in Czech in 1976. In the collection of both analytic and synthetic studies, Hošovskýj defined the objectives and methods of a new scholarly discipline — studies in Slavic music.

In February 1975 Hošovskýj moved from L'viv to Yerevan, the capital of Soviet Armenia, where he had better opportunities to work on his project of a computer-made universal catalogue of folk songs.

In 1983 Hošovskýj published a little book called *Gorani: On the Typology of an Armenian Song*, which is the first scholarly work in the field of ethnomusicology based on the use of computers. Recently, Hošovskýj applied his computer method also to the folksongs of his native region. The results of this work were described in his study, *Melody Paradigms in the Folksongs of the Slovak-Rusyn Border Area* (published in Czech in Brno in 1984).

In 1986, he retired and returned to his native Transcarpathia in order to continue work to which he had devoted more than 30 years of his life. One of his plans is to process on computer the extensive archives containing his notations of Transcarpathian Rusyn folksongs. Let us wish him much happiness and health. *Mohaja i blahaja lita.*

Mykola Mušynka
Prešov, Czechoslovakia

TRAUMA AND SURVIVAL: A UNIATE RETURN TO ORTHODOXY

The author of this extensive review, Archpriest Serge R. Keleher, was born of Roman Catholic Irish background in New York City. It was his encounter there as a youth with local Carpatho-Rusyns that led to an interest and eventual conversion to Eastern Christianity. He attended St. Vladimir's Theological Seminary (Orthodox Church in America), and since 1971 has been a priest in the Ukrainian Catholic Eparchy of Toronto. He is also a scholarly associate of the Chair of Ukrainian Studies at the University of Toronto.

In keeping with the author's preference, the term Uniate (with no derogatory implication) is at times used as a synonym for Greek Catholic. In keeping with the practice of the Carpatho-Rusyn American, the editor has used Carpatho-Rusyn to describe the ethnic group in question. However, the official terms Carpatho-Russian Orthodox Church and Byzantine Ruthenian Catholic Church are used when referring to specific churches or dioceses. — Editor.

Good Victory, Metropolitan Orestes Chornock and the American Carpatho-Russian Orthodox Greek Catholic Diocese, by Lawrence Barriger, Brookline, Massachusetts: Holy Cross Orthodox Press, 1985, 187 p.

Two recent articles in the *Carpatho-Rusyn American* gave brief biographical sketches of Bishop Basil (Takach) and Metropolitan Orestes (Chornock), the two leading figures during the "celibacy struggle" of the 1930s in the Greek Catholic Church in the United States. The Reverend Barriger's book gives much more of the history of the events and personalities of that conflict, which shook the Carpatho-Rusyn community in the United States to its foundations and resulted in a religious division that persists to this day.

The bitterness of that division has lasted far too long. The community must come to terms with its own history and strive for a dispassionate understanding of what happened and why, to see what lessons can be learned from the experience, and to lay the animosities to rest in favor of future cooperation.

Moreover, people who are interested in the relationships between Eastern Orthodoxy and Roman Catholicism need to know this history. The problem that it presents must be understood if ecumenical progress is to be made. In essence, the Roman authorities did not understand the dichotomy of the Unia, and this lack of understanding was responsible for a situation which led to the emergence of a new diocese, first on an "independent Greek Catholic" basis and then as a Carpatho-Russian Orthodox diocese within the Ecumenical Patriarchate.

The Reverend Lawrence Barriger's account of the struggle is the best in print and it is a valuable and welcome contribution to the literature on the history of the Eastern Churches in North America. Yet, there is still more that could be told. The book is hardly a definitive history of the period it covers. It fails to record or to analyze the seriousness of the difficulty the Carpatho-Rusyns have experienced in assimilating into the Orthodox community; it has no index and no bibliography; the footnotes are not well done (which is a particularly serious problem in covering highly controversial events); and there are numerous maddening typographical errors. Holy Cross Press is, unfortunately, not known for the quality of its editing.

A full scholarly history of this whole affair is certainly needed, and one would hope that this could be done with the cooperation of all sides. Such a history must include the complete texts of all the relevant documents. Although many can be found in the Reverend John Slivka's *Historical Mirror: Sources of the Rusin and Hungarian Greek Rite Catholics in the United States of America 1884-1963* (Brooklyn, N.Y. 1978), this invaluable book is unfortunately not widely available. Moreover, it does not give all the documents necessary, and the translation is of an uneven quality. But as Father Lawrence says in his own book, everyone interested in these events owes a special debt of gratitude to the Reverend Slivka for his labor and his courage.

With regard to documents, the court cases and their records are an unedifying but important factor, and any thorough history must list them all, with an abstract of each and relevant references for their transcripts. It became apparent in the court proceedings that the "identity problem" was the real point at issue.

In the seventeenth century, the Orthodox Eparchy of Mukachevo in Carpathian Rus' entered into a religious union with the Roman Catholic Church known as the "Union of Uzhorod." Later, the Empress Maria Theresa of Austria (reigned 1740-1780) coined the term "Greek Catholic" to describe these "Uniate" Christians as the Orthodox Churches united to Rome are often called), and the Greek Catholic Church became the most important component of the Carpatho-Rusyn identity which the people brought with them when they emigrated to the United States in the late nineteenth and early twentieth centuries.

By its nature, Greek Catholicism is an ambiguous arrangement, with a constant tension resulting from the double tie: the traditions which bind the Uniates to the Eastern Orthodox Church on the one hand, and the canonical arrangement and theological education which bind the Uniates to the Roman Catholic Church on the other. The Reverend Barriger states the problem in these terms:

What exactly did it mean to be a member of the Greek Catholic Church? . . . the turmoil of the 1930s was centered on the spiritual identity of the Greek Catholic Church. Both sides insisted that they were the 'true Greek Catholic Church' yet their viewpoints differed considerably. *Was a Greek Catholic someone who belonged to the Roman Catholic Church and merely used the 'Greek' Rite to worship as opposed to the Latin [Rite]? Or was a Greek Catholic someone who belonged to a church that was separate from the Roman Church and only bound to it by the contract of 'Union'? (pp. 123-124)*

This ambiguity continues to be a problem for the Uniate Churches. Melkites and Ukrainians often pose the same question in almost the same words, and one can easily find the same controversy as well within the Byzantine-Ruthenian Catholic Church in the United States. Even the specific issue of the celibacy of the clergy remains bitterly controversial. So the crisis of the 1930s is well worth close study and analysis.

However, the identity problem is not resolved by a simple "return" to Orthodoxy. If the relationship of the Byzantine Catholic Church to the Roman Catholic Church is sometimes ambiguous and painful, the relationship of newly "returned" Greek Catholics to the Orthodox Church is also sometimes ambiguous and painful. This dichotomy is

graphically portrayed by photograph 22 in *Good Victory*, which shows the Ecumenical Patriarch Athenagoras of Constantinople standing with Bishop Orestes. The Patriarch is dressed in the typical *rasso*, *klobuk*, and *Panagia* of any Orthodox hierarch; Bishop Orestes is dressed in the house cassock, hooked-up pectoral cross, sash, ring, and zucchetto of a Roman Catholic bishop. Anyone who saw this photograph casually would naturally assume that it showed an ecumenical encounter rather than a meeting of two hierarchs of the same church! For decades this sort of phenomenon caused many other Orthodox to look askance at the Carpatho-Russian Orthodox Diocese.

The Carpatho-Rusyns find themselves with a double problem concerning their liturgical tradition. The authentic practice of the Greek Catholic Church in Galicia and Subcarpathian Rus' is the Old Kievan recension of the Byzantine Rite, suppressed by Patriarch Nikon in the seventeenth century and retained (in a Muscovite variant) by the Old Ritualists or Old Believers. So already the Carpatho-Rusyns had a liturgical tradition which was divergent from general Orthodox usage. But in the Unia, this Old Kievan tradition had been severely overlaid with foreign ideas and practices borrowed from the Roman church. Indeed, these borrowings from Rome are superficial and can be removed without damage to the structure of the liturgy, but they are nonetheless very noticeable and have often been the occasion of much unfavorable criticism. There has been almost no scholarly effort to distinguish these two disparate elements in contemporary Carpatho-Rusyn worship, but the practical result is a liturgical model which causes tension between the Carpatho-Russian Orthodox Diocese and other Orthodox Churches.

The same problem affects the Byzantine Ruthenian Catholic Church. Even though Rome itself has ordered the "Ruthenians" to adopt an official text and rubrics which would bring their liturgical practice into much closer conformity with normal Orthodox usage, many bishops and clergy of the Pittsburgh Metropolia have fiercely resisted Rome's instructions in the matter.

So the Carpatho-Rusyns have not been entirely comfortable liturgically in either church. In moving toward a resolution of this dilemma, there is a need for scholarly research into the authentic Old Kievan liturgy, presenting that tradition from the early seventeenth century so that both the Carpatho-Rusyns and others who are the heirs of the Old Kievan tradition (the Ukrainians, the Belorussians, and the Muscovite Old Ritualists) will have a firm scientific foundation for liturgical theory and practice.

The same is true with liturgical chant. Carpatho-Russian *prostopinije* (plain chant) is a precious link with a long tradition of Church Slavonic liturgical chant, but in Carpatho-Rusyn parishes which joined the Russian Orthodox Church, *prostopinije* was almost entirely suppressed in favor of the very recent *prostoje* of Bakhmetiev. In the Carpatho-Russian Orthodox Diocese, *prostopinije* is still in common use, but in the liturgical transition from Church-Slavonic to English, with the almost complete disappearance of professionally qualified cantors, and with the general tendency of the Eastern Churches in North America to liturgical reductionism, knowledge and use of *prostopinije* is dwindling. Bishop Nicholas (Smisko), the present Ruling Bishop of the Carpatho-Russian Orthodox Diocese, is a great lover of *prostopinije*, and it is to be hoped that His Grace will encour-

age serious study of this chant tradition.

The creation of a hybrid church is the real offense of the Unia. And this aspect of the Uniate phenomenon requires much more attention than it has so far received. The late Melkite Archimandrite Orestes Kerame (who played a great part in the activity of the Melkite hierarchy during Vatican II) often remarked that while Roman Catholic ecumenists frequently apologize to the Orthodox for the existence of the Unia, it never seems to occur to the Roman Catholic authorities that it is the Uniates themselves who have been most damaged by the reality of the Unia, and that it is the Uniates themselves to whom Rome ought to apologize for the creation of this hybrid *tertium quid* (third entity)!

Toward the end of the nineteenth century there was a strong movement in the European homeland (what is now Eastern Slovakia and Soviet Transcarpathia) to assert the identity of the Carpatho-Rusyns, both in terms of religion and in terms of nationalism. (Since practically everyone active in this movement was a priest, it would be very difficult to apply the artificial distinction between religion and politics). When the Carpatho-Rusyns came to the United States, they set about organizing churches, which they viewed as the bastion of their religious and ethnic identity. However, they immediately encountered trouble with the Roman Catholic hierarchy. The Roman Catholic bishops in the United States had with great difficulty just suppressed the demands of the German Catholics for a separate hierarchy; they were in the process of refusing a separate status for the Poles (unlike the Germans, a significant number of Poles resisted and formed the Polish National Catholic Church); and they were in the throes of the "Americanist" theological crisis. The last thing the American Roman Catholic bishops wanted was yet another group demanding special status.

Hence, it was not an auspicious moment for the Greek Catholics to appear, with such incredible characteristics as a non-Roman liturgy not celebrated in Latin and a married priesthood! It is possible, although by no means a certainty, that the American Roman Catholic clergy, in the course of what passed for a theological education, had heard of the existence of "Eastern Rites" in some faraway place, but whatever they had been taught was not sufficient to prepare them for the clergy and people who actually arrived.

The records are not complete, but several different Roman Catholic bishops are said to have told Greek Catholic priests applying for faculties that the bishop did not recognize such a priest as a Catholic, and was excommunicating the priest and forbidding him to function in the bishop's diocese. One would like to have been able to ask such bishops why they would trouble to excommunicate a priest if they did not recognize that such a priest was a Catholic in the first place!?

Never mind. The American Roman Catholic bishops wrote to Rome, demanding that it recall these priests and not allow any more to come to the United States, so that the Greek Catholics should be assimilated into the Roman Catholic structure. The authorities in Rome took the position that the Greek Catholics who came to the United States might retain their strictly ritual tradition (with certain modifications), but might not retain certain other distinguishing characteristics, such as married clergy.

Meanwhile, neither the clergy nor the faithful were pre-

pared to be excommunicated and assimilated by Roman Catholics all at the same time. The priests wrote to their own bishops in the “old country” accounts of what was happening. In the end, they served anyway, presumably on the principle that the people needed them — *salus animarum suprema lex*, or the salvation of souls is the supreme law. But the whole situation remained precarious and unstable.

In 1889, in Minneapolis, after an unproductive encounter with Archbishop John Ireland, the Reverend Alexis Toth led the parishioners of St. Mary’s Church out of the Unia and into the Russian Orthodox Diocese of the Aleutian Islands and North America. Within twenty years, more than twenty-five thousand people and several priests had followed suit, and the movement continued. The present Orthodox Church in America and the Patriarchal Parishes in the USA are both the beneficiaries of Toth’s movement. It would be interesting to investigate what connection (if any) this had with Marcel Popel and the assimilation of the Greek Catholic Eparchy of Chełm/Cholm into the Russian Orthodox Church in 1875 (the territory of the Eparchy of Chełm at the time of these events was in the Russian Empire).

Rome began to realize that there was trouble in the United States and belatedly took action. In 1890, Rome decreed that married priests could not come to the United States, and those who had done so must return to Europe. But the latter option was impossible, because there were not enough celibate priests available in Europe to replace them. In 1902, Rome sent the Reverend Andrew Hodobay to be “Apostolic Visitor” for Greek Catholics in the United States. He stayed five years and accomplished virtually nothing, but he did recommend that a bishop be sent to America. Meanwhile, more and more clergy, parishes, and faithful joined the Orthodox movement, so that in 1905 the Russian Orthodox Church moved its headquarters from California to New York City, closer to the new and growing flock.

In 1907, the Vatican finally appointed the Reverend Soter Ortynsky to be the first Greek Catholic bishop in the New World. Bishop Ortynsky was consecrated in Saint George’s Cathedral in L’viv by Metropolitan Andrej Šeptyc’kyj, and at the Metropolitan’s invitation, the sermon was preached by the Reverend Ivan Voliansky, the first Greek Catholic priest in the western hemisphere who, in 1887, founded the original parish in Shenandoah, Pennsylvania.

The Reverend Voliansky was also the first victim of the American Roman Catholic bishops; as a married priest, he had been excommunicated by Archbishop Patrick Ryan of Philadelphia.

Bishop Ortynsky was not given jurisdiction over the Greek Catholics. Instead, he was expected to ask for faculties from the local Roman Catholic bishop each time he wished to visit a parish or perform any function. This arrangement satisfied no one, and to make matters worse, the new bishop was also expected to enforce the *Ea Semper* decree issued by the Vatican in 1908, which renewed the prohibition of married clergy and even forbade the Greek Catholic priests “to consign the baptized with Holy Chrism” (article 14). Various other provisions of the *Ea Semper* reveal a distinct preferential option for the Roman Rite. The result was a storm of protest among Greek Catholics and more clergy and faithful joined the Russian Orthodox Church.

If the Greek Catholics felt that they were being discriminated against, Roman Catholics often felt that these peculiar

newcomers were being given far too much. In his book, the Reverend Barriger gives lengthy quotes from an article, “Some Thoughts on the Ruthenian Question,” published in the Roman Catholic *American Ecclesiastical Review* in January 1915. The opening sentence and the last sentence of the article express the prevailing Roman opinion in the United States very well: “Compared with the Latin Rite, the Byzantine is and always will be in a state of inferiority . . . The Church protects the national rite in its own home, but she has no reason for keeping it up artificially amid surroundings to which it is foreign.” As the Reverend Barriger points out, this article “illustrates the wall of ignorance and prejudice that the early Greek Catholic faithful and clergy were confronted with in facing the American Roman Catholic Church” (p. 22). It is perhaps no wonder that a good many of the Greek Catholics decided, as it were, to “leap over the wall.”

In 1913, Bishop Ortynsky finally received full episcopal jurisdiction, and the objectionable provisions of *Ea Semper* were allowed to lapse quietly. In fact, the bishop actually ordained some married priests. But in 1916, the bishop suddenly died. Europe was in the throes of World War I, and nobody had time to worry very much about the Greek Catholics in North America. It was to be eight years before another Greek Catholic bishop was appointed for the United States.

On the other hand, Greek Catholics who became Orthodox still had an identity problem. Bishop Ortynsky’s Carpatho-Rusyn vicar general, the Reverend Alexander Dzubyay, joined the Russian Orthodox Church shortly after Ortynsky’s death, and he was consecrated Bishop of “Pittsburgh and the Carpatho-Russians” at Saint Nicholas Cathedral in New York City. But Bishop Stephen (to use Alexander Dzubyay’s monastic and episcopal name) never succeeded in organizing a Carpatho-Russian Orthodox Church. Among other things, in 1917 the Russian Revolution cut all subsidies from St. Petersburg to the Orthodox Church in the United States, and the radical changes in Russia plunged American Orthodoxy into a jurisdictional chaos from which it has still not recovered. After consecrating Bishop Adam (Philipovsky), Bishop Dzubyay eventually returned to the Roman obedience and lived in strict retirement at Graymoor. Bishop Dzubyay is buried in a Catholic cemetery in Trenton; his tombstone makes no mention of his episcopal status, although very recent necrologies of the Pittsburgh Metropolia have alluded to it. To be sure, his story is yet to be researched and written.

Meanwhile, Bishop Philipovsky attempted to organize a “Carpatho-Russian Diocese,” which was eventually recognized by the Patriarchate of Moscow. Bishop Philipovsky used the term “Carpatho-Russian” primarily to designate Russophile Galicians, who made up the bulk of his faithful (it has been suggested that they were mostly Lemkos). He and his movement also require an historian. Bishop Philipovsky died over three decades ago, although his jurisdiction had disintegrated before that. His papers were lost after his death, but some of his clergy are still living. Among these, the Reverend Michael Barna in Detroit would be a particularly important source of information to any interested student.

Note: In our next issue we will complete this review by Serge, Keleher, and publish a response to it by Lawrence Barriger.

FROM OUR READERS

To the Editor:

I am writing you as a parishioner of St. Mary's Assumption Byzantine Catholic Church in Joliet, Illinois. I am a parent of four sons, three of which are students at St. Mary's Assumption School. We are a fourth generation practicing Byzantine Catholic family at St. Mary's Assumption. I am writing because on December 17, 1987, Bishop Pataki of the Parma Diocese announced that he was closing our school, the only Byzantine Catholic school in Illinois, in June of 1988; also, he stated that he is dismissing our priest, Reverend Gregory Petruska. I am writing because perhaps you can help the parishioners, parents, and community friends of St. Mary's in our appeal of this sad situation.

Our church and school are both financially stable. Our school, upon the request of Bishop Pataki, has been evaluated during this 1987-88 school year. The result of the evaluation was an award for excellence in education. The award was given by the Roman Rite evaluation team under the leadership of Reverend David Franco, the Superintendent of Schools. I have nearly ten years of teaching experience in the Joliet Public Schools. I know my children are getting the best in social, religious, and educational development at St. Mary's Assumption School. Byzantine children deserve an education in their Byzantine heritage. St. Mary's Assumption School under two excellent educators, Father Gregory Petruska and Ms. Angelica Villarin, provide this service. The dedication of Father Gregory and Ms. Villarin have enhanced individuals to develop to their highest God-given potential. Their efforts have provided the Joliet community with many productive citizens — teachers, doctors, accountants, business executives, etc.

The parishioners, parents, and community friends of St. Mary's Assumption Church and School in Joliet, Illinois would like our church and school to continue as a positive societal organization. We are a spiritual family which would like to continue to grow under our present leadership. We have written as individuals to Pope John Paul II of our plight. We have sent a petition with several thousand signatures appealing Bishop Pataki's decision. Our written efforts have been rerouted to Bishop Pataki instead of reaching our Pope to whom the letters were addressed. We are once again writing Vatican City but this time as a group. We will continue to work and with God's help we will keep our school open and retain our spiritual adviser.

Please inform our friends that we need help in spreading our message that **BYZANTINE CATHOLICS DESERVE A BYZANTINE EDUCATION**. Letters to Pope John Paul II, and Diocesan Bishops would help in our appeal. Your help is sincerely appreciated. God grant all Byzantine Catholics and friends many blessed and happy years.

Linda Linko
Joliet, Illinois

To the Editor:

I have read some of the issues of *Carpatho-Rusyn American* on Lemko issues with great interest. The description of the Lemko region in these issues puzzles me as to what is claimed at the "Carpatho-Rusyn homeland." Until recently, I had assumed that it consisted of the territories of pre-1918 Hungary and inter-war Czechoslovakia where various

Ukrainian dialects were spoken (Lemko, Bojko, Hucul, or Transcarpathian). Therefore I assumed the principle was historical-territorial, not linguistic, since no one dialect could be described as "Carpatho-Rusyn" and many dialects extend into regions of Galicia and even Bukovyna. In the new issue of *Carpatho-Rusyn American*, it appears that "Carpatho-Rusyn" is expanded to include speakers of the Lemko dialect in Poland, but not speakers of Bojko or Hucul dialects north of the Carpathians. This will mean that Lemko dialect speakers in former Galicia will now be considered to belong to one "Carpatho-Rusyn" people together with Bojkos and Huculs from former Hungary, but that they will be considered a different nationality from the Bojkos who lived a few miles from them in former Galicia.

This was my understanding until I looked at the maps in Paul Magocsi's *Our People: Carpatho-Rusyns and Their Descendants in North America*. There I discovered that the western Bojko regions in present-day Poland are also included in the "Carpatho-Rusyn homeland." This troubled me because it would mean that my grandfather and his sisters have now been assigned to different nationalities. His native village of Mšaneč is on the Ukrainian side of the border. His sisters married boys from the neighboring village which is now in Poland. Suddenly one Bojko family will have "nationality" problems. Since my aunts were later resettled to Odessa and Donetsk oblasts, we also have the paradoxical situation that they and their offspring in eastern Ukraine are now defined as "Carpatho-Rusyns" while their brothers and sisters and their children in the Carpathians can remain Ukrainians. This is unless the long-term goal is eventually to claim all Bojko and Hucul lands as the "Carpatho-Rusyn homeland".

My personal difficulties aside, I am troubled by the recent editorials in *Carpatho-Rusyn American*. While it is true that the majority of descendants of immigrants from the Transcarpathian oblast' of the Ukrainian SSR and the Prešov (Prjašiv) region of Czechoslovakia do not identify themselves as Ukrainian in the United States, this cannot be categorically asserted for Lemkos from present-day Poland in the United States. A very large constituency of Ukrainian parishes and organizations of the pre-World War I emigration settling in places such as Pennsylvania came from the Galician Lemko region. In addition, many more immigrants came to the United States after World War II from this area than from south of the Carpathians and in large part they viewed themselves as Ukrainians. While only careful statistical work can settle the issue, I believe it likely that the majority of descendants of immigrants from the Lemko region of Poland in the United States identify themselves as Ukrainians. Therefore it is entirely proper that "their" organizations, such as the Ukrainian National Association, sponsored Lemkovyna.

I am also troubled by certain political overtones of *Carpatho-Rusyn American* on the Lemko and other issues. Some years ago, I arranged with my good friend Patricia Krafcik that Andrew Sorokowski write an article on Josyf Terelja for *Carpatho-Rusyn American*. This heroic activist for religious freedom is surely one of the most prominent figures from the "Carpatho-Rusyn region" today. I fear the article did not appear because Terelja defines himself as a Ukrainian Catholic. This concern about political policies was increased by the description of the Lemkovyna concert tour (Winter, 1987, pp. 10). The account suggests that "it is

hoped that in the future some Rusyn-American organization (at the very least the Lemko Sojuz) will have the foresight to organize a similar tour which will not, because of the particular needs of the sponsors, have to provide a Ukrainian facade." Why is not the Society for the Defense of Lemkivščyna mentioned? Is it because this Lemko Organization, unlike the traditionally pro-Soviet, Russophile Lemko Sojuz, views Lemkos as Ukrainians? Finally, I note that recently Polish circles in Poland and the West have reactivated campaigns to propagate the concept of a Lemko nationality. Consequently, the activities of *Carpatho-Rusyn American* seem to be taking a definite political stance, somewhat similar to the Russophiles turning to Warsaw for support in the inter-war period. There is nothing wrong with *Carpatho-Rusyn American* becoming a political lobby, but I do hope it will adhere carefully to a policy of presenting the readers with the full situation and weigh carefully the consequences of its actions. The Lemko groups in Poland has already suffered too much, and while we debate issues in freedom in the United States, they do not in Poland.

We may all agree that the Lemkos should have the right to develop their regional culture and dialect as they choose. We cannot however change realities such as the Ukrainian linguistic affiliation of their dialect or the large numbers of Lemkos in the United States, the Ukraine, and Poland who do view themselves as Ukrainians. Also, as a historian, I find it difficult to see how their history can be divided so easily from that of the other "Rusyns" of Galicia or from cultural centers such as Peremyšl' and L'viv.

Frank Sysyn
Harvard University
Ukrainian Research Institute

FROM OUR CENTER

Dear Dr. Sysyn:

We read with interest your letter of March 30 and noted its inquiries about the series of articles dealing with the Lemko Region that appeared in the *C-RA* throughout 1987 and 1988. Some of your concerns are dealt with in the last issue of that series (Spring 1988), which appeared just after your letter. In that last issue we provide alternative views as well as our own summary. With regard to your letter, we shall address each of the problems you raise.

Our recent interest in the Lemko Region north of the Carpathian Mountains in Galicia is less an "expansion northward" than a response to readers in this country who consider themselves Carpatho-Rusyn and whose forebears came from the Lemko Region. Moreover, in dealing with the Lemkos as part of the Carpatho-Rusyn group in America, we are simply following the practice initiated in 1980 by the *Harvard Encyclopedia of American Ethnic Groups* in its entry, "Carpatho-Rusyns," and elaborated upon subsequently in the book *Our People* by your former Harvard colleague, Dr. Paul R. Magocsi. In both those studies, it is amply clear that Lemkos from Galicia have from the earliest years of the immigration interacted in the same churches (especially Orthodox) and secular organizations, and that to treat them with fellow Rusyns from south of the mountains as one group in the United States simply reflects the reality of the American experience.

When we turn to the European homeland, we have noted the Lemko-Bojko-Hucul ethnographic construct you mention, which ostensibly proves that there are no differences between the inhabitants living on both sides of the Carpathians. In fact, the Lemko-Bojko-Hucul construct reflects an artificial and antiquated set of categories created by scholars in the nineteenth century based on levels of knowledge that have subsequently been considerably enhanced in the twentieth century.

As a result of that research, the Lemko-Bojko-Hucul categories are today useless for analyzing the Carpathian region, whether on linguistic or historical grounds. Moreover, in the case of the so-called Lemko and Bojko regions, the categories have never had any meaning for the inhabitants themselves. Only among the Huculs is there both linguistic and ethnographic unity as well as self-perception by the inhabitants on the northern and southern mountain slopes that they form the same ethnographic group. Yet, even in the case of the Huculs, there has never been unity on historical-territorial grounds. The small Hucul area south of the mountains (in the far eastern corner of Subcarpathian Rus') has always been politically separated from the north, so that the Huculs in the south have traditionally felt closer to fellow Rusyns with whom they have lived for centuries — first in historic Hungary, then Czechoslovakia, and since 1945 in Soviet Transcarpathia. Today, the "southern" Huculs even share with their Slavic brethren in the rest of the Soviet oblast a strong dose of Transcarpathian patriotism that they like to think sets them off from the "rest of the Ukrainian world" beyond the Carpathians.

As for the so-called Bojko region, linguists have long ago stopped speaking of Bojko dialects south of the mountains, with the exception of a small territory in the high mountain areas (the Verchovyna). The vast portion of Subcarpathian Rus' (central and western Transcarpathia) is classified as speaking Transcarpathian dialects distinct from Bojko dialects in the north. Moreover, the Carpatho-Rusyns living throughout most of Subcarpathian Rus' have never called themselves Bojkos, but rather Rusyns or Rusnaks.

If by the above argument we have denied the validity of the north-south unity for the Hucul and so-called Bojko region, then it could be legitimately asked: why do we accept the north-south unity of the Lemko Region north of the mountains with the larger Carpathian Rus' homeland? This is because the unity in the Lemko Region and the Prešov Region just to the south (in present-day northeastern Czechoslovakia) is based on linguistic criteria, historical experience, and the self-perception of the people themselves, not on the dubious ethnographic categories mentioned by you.

Quite simply, the historic record shows that Rusyns living north of the Carpathians and west of the San River (that is, those Rusyns in what is known as the Lemko Region, but who only in the twentieth century began to call themselves Lemkos) have traditionally had stronger ties southward (the mountain crests are much lower between the Lemko and Prešov Regions) than they have had eastward beyond the San. In this area, the dialects on both sides of the mountains are basically the same and are classified as such by linguists. Moreover, Lemko leaders from the north have always felt that the national awakener from the south, Aleksander Duchnovyč, belongs to them as well. Finally, when given a political choice for the first time after World War I, the majority of Lemkos opted for union with their Rusyn brethren to the

south. It is from this period that the Lemkos themselves formulated the “north-south” territorial concept of Carpathian Rus’, and it is the boundaries they devised that appear in the maps referred to in the Harvard encyclopedia, in *Our People*, and most recently with greater precision in the publication our center distributes: *Carpatho-Rusyn Studies: An Annotated Bibliography*, Vol. I: 1975-1984.

With regard to your concern that by accepting the above principles your ancestors may be assigned, as you say, to different nationalities, this may at first glance seem a paradoxical situation. In reality, it is not at all surprising and even normal for people living in borderland regions whether in eastern or western Europe.

In such areas, it is quite common to find people from neighboring villages, from the same village, even from the same family identifying with different nationalities. As a specialist in Ukrainian history, you certainly know this to be the case among many Ukrainians, some of whom have become distinguished national leaders. Among such cases that could be mentioned is the figure of Metropolitan Andrej Šepčyc’kyj, who became a Ukrainian, while his parents, all but one of his brothers, and all the family’s descendants still consider themselves Poles.

We are pleased to discover as a result of this “paradoxical norm” that you could consider yourself, at least in part, of Carpatho-Rusyn heritage. Should you choose that option, we certainly would welcome you, so to speak, into the fold.

With regard to your point about the national orientation of immigrants from the Lemko Region in the United States, nowhere do we assert that the majority does not identify as Ukrainian. On the contrary, our lead article in the series, “The Lemko Rusyns: Their Past and Present,” stated that “after World War II, there were a few thousand Lemkos who reached the United States and to a lesser degree Canada. The vast majority of these were pro-Ukrainian activists . . .” (*C-RA*, No. 1, 1987). As for the total number of Lemkos and their descendants, we agree with you that only careful statistical analysis can settle the issue. If you, like us, really believe this, then why in the next sentence do you state unequivocally that the “majority of descendants of immigrants from the Lemko region of Poland in the United States identify themselves as Ukrainians.” How can you already be so sure before the statistical research you call for is done?

As for your last point about our so-called “political overtones,” some of your concerns might be addressed in the last issue on the Lemko question (No. 1, 1988). For the record, the reason we have not yet run the article on Josyf Terelja has to do with our approach to complex subject matter.

Just as we would not have run any one of the articles in our Lemkos series in isolation — it took us five full issues to cover at least initially that problem — so, too, will we not discuss the status of religion in the Carpatho-Rusyn homeland before providing general background information, articles on the current status of the legal Russian Orthodox Church, the complicated status of Greek Catholicism and Orthodoxy in neighboring Poland and Czechoslovakia, as well as Josyf Terelja and the underground Greek Catholic Church in Soviet Transcarpathia. In fact, 1988 is the year when we will be featuring articles on the church both in the homeland and in the United States. We certainly intend to publish an updated version of the article on Terelja.

On the other hand, we find highly inappropriate your suggestion that we have adopted “a definite political stance, somewhat similar to the Russophiles turning to Warsaw for support in the inter-war period.” Regardless of whether Polish governing circles may have favored a Lemko orientation during the interwar period, there were and are Lemkos who wished then and who wish now to be considered Lemko Rusyns, not Ukrainians or Poles. Neither we nor the Polish government created such people.

It seems particularly strange for a Ukrainian historian to question the legitimate desire for people to be what it wishes by insinuating that such a desire plays into the hands of the enemy camp. After all, it was not too long ago that statesmen and publicists denied that Ukrainians existed as a separate nationality, arguing that they were simply created by the Austrian or German foreign offices in an attempt to destroy “mother Russia.” I am sure you do not wish to make use of the same kind of guilt-by-association argument against Lemkos and all Carpatho-Rusyns that were used against Ukrainians not too long ago.

Finally, with regard to your call to present our “readers with the full situation,” it can easily be demonstrated that the *C-RA* is the *only* publication to have presented all sides of the Lemko issue. The lead article in the series talked about Lemkos who feel themselves to be Ukrainian as well as those who identify as Russians or as a distinct nationality. The last issue in the series is *devoted exclusively* to Lemko authors in Poland who support the Ukrainian point of view.

In stark contrast, the Ukrainian press in the United States has until now not once discussed adequately, if at all, the existence of Lemkos in Poland who do not wish to be Ukrainians, other than perhaps to mention superficially the phenomenon as part of a Polish plot to try once again to “tribalize” Ukrainians. As for the Ukrainian-oriented Organization for the Defense of the Lemko Region in the United States, its organ *Lemkivščyna* recently ran an article on the Lemkovyna Ensemble, wondering why its members acted so coldly toward their Ukrainian hosts in the United States and Canada. Did it ever cross their minds that members of that ensemble may not identify as Ukrainian and that they resented being used — to quote them — as instruments of extensive Ukrainian nationalist propaganda in the West. For instance, Jaroslav Hunka, whose moving statement appeared in our series (No. 4, 1987) is a long-time member of the Lemkovyna Ensemble whose views reflect well most of its members.

We challenge the Ukrainian press in North America to discuss such Lemkos and their desires to be a distinct group not as some kind of aberration from a desired Ukrainian norm, but as a legitimate phenomenon, because we agree with you that the “Lemko group in Poland has already suffered too much” and that it need not have to suffer more with false accusations in Poland and the United States of being either anti-Ukrainian or Russophile, or playing into the hands of the Polish government simply because they wish one thing — to be themselves. Yes, we challenge the Ukrainian press with your words: “to adhere carefully to a policy of presenting the readers with the full situation,” and if that press does not wish to do so, then to “weigh carefully the consequences of its actions.”

Since you, Dr. Sysyn, are in theory partly of Carpatho-Rusyn background, you might be the ideal person to urge the Ukrainian press to fulfill the desired goal of presenting all

sides of the Lemko issue and to convince its readers that being a Lemko or a Rusyn, whether in Poland, Czechoslovakia, or the United States, is a reality that has existed and will continue to exist, and that such an identity should be viewed as complementing not threatening the Ukrainian communities in those countries.

**IN REMEMBRANCE:
STEPHEN B. ROMAN
(1921-1988)**

On March 23, 1988, the Slavic world in North America lost one of its most outstanding sons, Stephen B. Roman. Three days later, nearly 3,000 friends and admirers joined family and government officials in Markham, Ontario in the nearly completed 25 million dollar Slovak Byzantine Catholic Cathedral in a grandiose ceremony that had all the trappings of a funeral for a head of state.

Roman was never a head of state, but he did found and preside over a world-wide corporate empire in uranium, oil, cement, and cattle breeding that employed 13,000 people and was estimated by international financiers to be at the time of his death worth between 2.5 and 5 billion dollars.

Roman epitomized the often told mythical "rags to riches" story. He came to Canada in 1937 at the age of sixteen, with a few dollars in his pockets. Half a century later he was a multi-billionaire. The Roman legend that included dealings with several Canadian prime ministers and American presidents as well as service to three popes of the Catholic Church from which he received the highest honor accorded a lay person (Knight Commander of the Order of St. Gregory the Great) has been the subject of books and numerous articles and will not be retold here. Rather, I should like to recall some of the numerous and extensive conversations I had with my friend Steve, as he liked to be called, in particular as they pertain to Carpatho-Rusyns.

As Steve once said, he had a soft spot in his heart for Rusyns. As well he should. He was born in the village of Vel'ký Ruskov (today Nový Ruskov) in far eastern Slovakia. This was — and still is — a linguistic and cultural border area between the East and West Slavs. Therefore, Steve was born into the Eastern Christian Greek Catholic Church and the first language he learned was a transitional East-West Slavic dialect, the very same dialect that during the twentieth century has in Yugoslavia been raised to the status of a distinct East Slavic language, Vojvodinian (Bačka) Rusyn, whose inhabitants consider themselves and are considered by others a distinct Slavic nationality.

The linguistic and national evolution took a different turn in Steve's native village. The inhabitants of Vel'ký Ruskov always described themselves as Rusnaks, and Steve, too, was fond of describing himself as a Rusnak. This was basically a religious term — meaning an Eastern Christian Slav. When the people were asked how they would describe their national identity, they responded differently. In fact, in the four census reports for which there is such data (1900, 1910, 1921, 1930), the inhabitants of Vel'ký Ruskov declared in two of the censuses that they spoke Rusyn or were of Rusyn nationality and the other two times that they were Slovak.

It was from this borderland environment of possible choice in terms of self-identity that Steve Roman came. I

never really learned when Steve made his choice regarding the nationality issue — although I do remember him proudly singing a few bars of *Ja Rusyn byl', jsem i budu* (I Was, Am and Will Remain a Rusyn) at the end of a luncheon in his elegant private dining room high above Toronto in his Royal Bank Plaza penthouse corporate headquarters. However, we do know that by the time of his early years in Canada, he had befriended Slovaks, participated in Slovak-Canadian organizations, and married a charming Slovak Canadian of Lutheran background. Whereas Steve never wavered in describing himself as a Rusnak, he did eventually accept the otherwise questionable premise that all Rusnaks were simply Eastern-rite Catholic Slovaks.

The question of self-identity always remained high on Steve's personal agenda. This is because the seemingly silly Rusyn-Rusnak-Slovak debate reflected a much deeper and serious concern — Steve's relationship to his God and the religious mode through which he maintained that relationship. This resulted in his increasing interest in the status of the Byzantine Rite Catholic Church. Steve was convinced that the Byzantine rite was minimally the equal, if not historically superior, to the Latin rite as a legitimate means to express one's Christian Catholicity. He was also convinced that the few Greek Catholic parishes in Canada made up of immigrants from eastern Slovakia (both Rusyns and Slovaks) needed to function independently, and not as they had been until recently within the jurisdiction of the Ukrainian Catholic Church of Canada.

Therefore, his first goal was to gain for his church separate diocesan status. However, the proposed "break" with the Ukrainians would have to be justified on the grounds that a separate ethnic/national entity had to have its own church body. Theoretically, that entity could have been Rusyn or Slovak. For Steve, however, by then founder and president of the Slovak World Congress, and convinced that all Rusnaks were Slovaks, the choice was clear. The new diocese was to be Slovak.

With his energy and influence, he was able to have the Eastern-rite "Slovak" issue placed on the Vatican agenda, and in 1982, a distinct Slovak Byzantine Catholic diocese came into being. This was crowned in 1984 when the monumental new diocesan Cathedral Church funded by Roman and built as a large-scale replica of the Greek Catholic Church in Steve's native Vel'ký Ruskov was blessed in a special ceremony before millions on network television by Pope John Paul II.

But what for others might be considered a crowning achievement was for Steve only the first step. During our second or third meeting — which actually were debates lasting an intense and spirited two or three hours — I asked: "Now that you have achieved so much, what are your life's goals, what is it you still want to achieve?" Steve answered without hesitation: "transform the Byzantine Catholic Church in the United States into a Slovak Byzantine church like we have in Canada." It was at this point that we really diverged. "Steve," I said, "you always pride yourself on being a builder; I can guarantee that should you pursue this line of activity you will go down in history not as a builder but as a destroyer."

In the years that followed we continued to debate this issue and the whole question of why national or ethnic distinctions needed to be considered so important in the realm of religion and faith. Steve remained convinced that ethnic

specificity was a God-given phenomenon and, therefore, His earthly structure — the church — should reflect this.

Despite our disagreements, or because of them, our friendship continued and grew deeper. Stephen B. Roman was a good man, an intelligent man, a man who could not only think but act with constructive results. I will never forget our hours of stimulating debate that went well beyond ethnicity, ranging to questions of historical theory, environmental protection, and of course religious faith. It is not surprising that at the end of the last discussion we had — six weeks before Steve's untimely death — his last topic was the impact of Marian theology among the Slavs.

As we departed, I told him of a book I wanted to give him. During a recent visit to the Rusyns of Yugoslavia, I brought back the first translation of the New Testament (the Gospels) to ever appear in Vojvodinian Rusyn. He was both deeply pleased and ironically bemused that the word of God was now made available to others in the speech that was so similar to his native Vel'ký Ruskov, and that elsewhere had been transformed into a literary language. I said I would bring him the Rusyn *Svjate Pis'mo* (The Holy Word) as soon as I got another copy. That copy did come — a week after Steve was no longer with us. May we then end here with excerpts from the Sermon on the Mount (Matthew 6) in a form that was linguistically and spiritually close to Steve's heart:

Ne zberajce sebe bohatsva na žemi, dze ho ardza i mol' ničoži i dze ho kradoše potkopuju i kradnju. Ale sebe zberajce bohatsva na njebe . . . Bo dze vašo bohatsvo, tam budze i šerce vašo.

For the thousands of friends, admirers, and co-workers whom you touched, thank you, Steve, for letting us know you.

Vičnaja jomu pamjat!

Paul R. Magocsi
Toronto, Ontario

RECENT PUBLICATIONS 1984

With this issue we begin a new year in our on-going survey of recent publications. These are from 1984 and are listed alphabetically. Many are published in Eastern Europe and are difficult to obtain, but most can be found in research libraries of major universities (California at Berkeley, Harvard, Illinois at Champaign-Urbana, Indiana, Toronto, Yale) or in institutions like the Library of Congress, New York Public Library, and Cleveland Public Library. Although these places allow limited access, do note that many local libraries can obtain these works upon request through Interlibrary Loan. Titles which can be purchased will be designated as such.

For a description of each of the works listed here and in subsequent issues, see Paul Robert Magocsi, Carpatho-Rusyn Studies: An Annotated Bibliography, Vol. I: 1975-1984 (New York: Garland Publishers, 1988). — Editor

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IN THIS ISSUE

Editorial: St. Mary's School controversy, Joliet, Illinois.

Biography: Volodymyr Hošovskyy.

Feature: "Trauma and Survival: A Uniate Return to Orthodoxy." Part one of an extensive review by Serge Keleher of Lawrence Barriger's *Good Victory*.

From Our Readers: Linda Linko of St. Mary's in Joliet, Illinois; Frank Sysyn of Harvard University.

From Our Center: A response to Frank Sysyn.

In Remembrance: Stephen B. Roman.

Recent Publications: 1984

Our Front Cover: Returning from market, 1934.

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CARPATHO~RUSYN AMERICAN®

A Journal of Carpatho-Rusyn Ethnic Heritage



FROM THE EDITOR

It is with great pleasure and enthusiasm that I once again resume the editorship of the *Carpatho-Rusyn American*. While the task of editing this unique publication was transferred to equally capable hands in the winter of 1984 as I moved from the position of chief editor, I have never been far from its production. I served as consulting editor while Patricia A. Onufrak was chief editor beginning in winter 1984, and continued in this capacity from spring 1987 when John A. Haluska replaced Pat. Let me offer a hearty thanks to both of them for their excellent work!

During my first term as editor, Pat Onufrak had already made a fine contribution to the *C-RA* with a three-part series of articles on researching genealogies (Spring, Summer, and Fall 1984). In the course of her own tenure as editor, the *C-RA* continued to grow in size so that every other issue was twelve rather than the usual ten pages. Likewise, our readership expanded. In the *C-RA* Pat continued a series of fascinating articles by the ethnographer and folklorist Mykola Mušynka of Prešov, Czechoslovakia, concerning Carpatho-Rusyn folk traditions and customs connected with various saints' days, birth and baptism, the wedding, and the funeral. She supplemented these with articles by ethnographer Viktor Sošták from Užhorod, USSR, on folk instruments.

Further, Pat also offered the fourth installment of her genealogical series and included both Dr. Paul R. Magocsi's commentary on the Carpatho-Rusyn emblem and flag and his article "East Slavs in America," which examined the place of Carpatho-Rusyns in the whole world of East Slavic immigration to the United States. This last article provoked a lively response from Canada's York University professor of history Orest Subtelny entitled "East Slavs: Made in the U.S.A." In addition, recent events in the Carpatho-Rusyn community and a description of publications in Carpatho-Rusyn studies through 1982 also continued as important sections in the *C-RA*. Under Pat Onufrak, then, the *C-RA* prospered, strengthening its reputation as a publication unafraid of airing a variety of differing and even opposing views, unafraid of controversy.

Few publications of our size can boast of such an international group of contributors, and this aspect of the *C-RA* was emphasized as John Haluska undertook the editorship in 1987. As part of a series on Lemko Rusyns initiated by John, articles by scholars in Poland and the USSR fill the publication's pages. The editorial board of the *C-RA* agreed with John that because 1987 represented the fortieth anniversary of the forced removal of Poland's Lemkos from their Carpathian homeland, the entire year ought to be devoted to the subject of Lemko Rusyns. After presenting an introductory article on Lemkos by Dr. Magocsi, John selected for publication relevant articles on Lemko domestic architecture, icons, traditional women's clothing, and on the Regional Ethnographic Museum (Lemko) in Nowy Sącz, Poland. An impassioned commentary on today's Lemkos by Jaroslav Hunka printed in the Winter 1987 issue was followed in the Spring 1988 issue by a series of controversial responses to Hunka representing different national orientations.

Our additional rationale for devoting the 1987 issues to the Lemkos of Poland is the Lemko Rusyn revival now taking place there. In connection with this revival, John requested that I write a guest editorial for the Spring 1988 issue to discuss the nature of this revival and to suggest how Rusyn

Americans might support the attempts of our Rusyn brothers and sisters in their striving to preserve their ethnic heritage in a non-Rusyn environment. Two projects which are presently being undertaken by Lemkos in Poland are the compilation of a dictionary standardizing the Lemko-Rusyn language, sponsored by the Department of Slavic Languages of Jagellonian University in Cracow, and the preparation of an anthology of Lemko-Rusyn poetry and prose by poet and playwright Petro Trochanovskij.

In my guest editorial, I stressed that readers of the *C-RA* could actively support these projects by tax-deductible donations to the Rusyn Cultural Fund established by the Carpatho-Rusyn Research Center. A report on the contributors and the contributions which have been received so far can be found in the present issue. Other projects are also possible, but require support from those of us who care enough to see our Rusyn heritage emerge strong and vital in east central Europe after years of suffering and an attempted obliteration of the culture.

Among the numerous articles on the Lemkos in Poland, John as editor included already in his first issue a questionnaire soliciting information from our readers concerning both the form and content of the *C-RA*. Readers were asked, for instance, if they wished to learn more about a number of subjects: Carpatho-Rusyn past or present history, literature, folklore and folk customs, immigration, and so on. They were also asked about the possible establishment of a group of "Friends" of the Carpatho-Rusyn Research Center, whereby donations of an amount higher than the \$12.00 subscription fee would include an annual subscription to the *C-RA*, a 10 percent discount on books sold by the C-RRC, and other benefits. John considered the response from over 12 percent of our readers to be significant given that free response surveys such as ours usually result in a far lower percentage of return. John then discussed the general outlines of the responses in his editorial in the Fall 1987 issue.

One concrete result of the questionnaire has been, in fact, the establishment of the Friends of the Carpatho-Rusyn Research Center, described in detail in a flyer included in John's last issue as editor of the *C-RA* (Summer 1988). The three levels of members, Associate (\$30 per year), Sponsor (\$50 per year), and Patron (\$100 per year), all receive subscriptions to the *C-RA*, plus a number of other benefits and gifts. All funds donated by the Friends go toward the production of the *C-RA*, as well as toward promoting and encouraging research in Carpatho-Rusyn studies, sponsoring cultural and academic exchanges, publishing and distributing books and other materials on Carpatho-Rusyn history and culture, and so on. At this moment, the Friends organization is growing, and this is exciting and encouraging news to all of us, including me as I now resume editorship of the *C-RA*.

As editor of the *C-RA*, I have before me a publication which is now larger than the one I first edited from 1978 through 1984. Our evolution in terms of content has led also to a change in our subtitle from "A Newsletter on Carpatho-Rusyn Ethnic Heritage" to "A Forum on Carpatho-Rusyn Ethnic Heritage" in order to reflect more accurately the nature of the publication. We have clearly strengthened our interests beyond Carpatho-Rusyns in immigration to Carpatho-Rusyns in the homeland, and we have a good deal of exciting material awaiting publication in coming issues. There is no denying that we are both a vital and enthusiastic people, and I am glad to be back!

JAN HÚSEK (1884-1973)

Perhaps no other event in post-World War I Europe raised so many moot questions as the incorporation of Subcarpathian Rus' into Czechoslovakia in 1919. There were appreciably different views as to the ethnic identity of the indigenous population, its language, culture, religion, and social organization. One of the most hotly debated questions, that of the ethnic frontier between the Slovaks and the Rusyns, attracted the attention of a number of scholars as early as the nineteenth century. However, no one attempted to approach the solution of this question as profoundly as Jan Húsek.

Húsek, who was of Moravian (Czech) origin, was born into a peasant family on October 17, 1884, in Moravian Slovakia (i.e., the southeastern area of the Czech-speaking part of Czechoslovakia, bordering on southwestern Slovakia). Even as a student of philosophy and of Czech and French philology at Charles University in Prague from 1904, he demonstrated his interest in ethnic studies by writing, and later even publishing, an extensive seminar thesis on the dialect of his native village. In 1915, he was invited by the famous ethnographer Lubor Niederle to coauthor with him a two-volume monograph on Moravian Slovakia.

Following World War I and the establishment of the Czechoslovak state, Húsek moved to the Slovak capital Bratislava where he worked as an ethnographic researcher at Comenius University and where he received his doctorate in 1922. His advisor, Professor Karel Chotek, stimulated in him a deep interest in the question of the ethnic composition of Subcarpathian Rus' and the Prešov Region of Eastern Slovakia. This interest became so strong that Húsek decided to settle in Slovakia where he worked for twenty years as a teacher at various Bratislava high schools.

During the summer of 1922, he toured on foot the whole disputed territory from Poprad to Užhorod, examining the language, ethnic consciousness, and folk culture of practically every village along his route. With his knowledge of the problem bolstered by extensive study of all the available literature, Húsek undertook another study trip to Eastern Slovakia and Subcarpathian Rus' in the summer of 1923 to pit his own findings and hypotheses against those of previous researchers. The main results of his research from the two study trips found their expression in a paper he delivered at the First Congress of Slavic Geographers and Ethnographers in Prague in 1924, and which was subsequently published in the volume of the congress' proceedings. However, this was only a prelude to his full-length study of over five-hundred pages entitled *Národopisná hranice mezi Slováky a Karpatorusy* (The Ethnic Frontier Between Slovaks and Carpatho-Rusyns), published in Bratislava in 1925. This work remains in all respects an unsurpassed analysis of the ethnic situation in the territory in question.

In the first three out of the book's fifteen chapters, Húsek examines the history of the settlement, culture, and religion of Subcarpathian Rus'. In the remaining chapters he deals with the language, anthropology, and mentality of the people, as well as with the folk arts as reflected in architecture, clothing, customs, artisan activities, etc. He also pays attention to the occupational structure of the population, to its family and social life, its ethnic consciousness, and lastly to the reassessment of official statistical data. Each chapter is filled with a wealth of facts derived both from personal observations and from literature. Appended to the monograph is a



detailed map showing in different colors Rusyn, Slovak, and Slovakized or mixed localities.

Although Húsek did not ignore official statistics about the ethnic composition of the area's population, his estimates of the number of members of the various ethnic groups were clearly more objective and precise. This was due to the fact that he took into consideration simultaneously a whole complex of criteria which were not always taken into account in the official statistics: language; ethnic or tribal consciousness of the populace; religion; historical development; mentality; anthropological, and other idiosyncracies. The pioneering application by Húsek of all these sociological criteria in resolving the issue of the ethnic identity of the population in the area between the Poprad and Užhorod districts, led him to the following conclusion: in 1923-24, there lived in this region "approximately 550,000 Slovaks, roughly 155,000 Rusyns, and about 200,000 members of other ethnic groups (Hungarians, Germans, Poles, Jews, and others). Out of the 155,000 Rusyns, about 94,000 lived in the Prešov Region of Eastern Slovakia, while the remaining 61,000 lived in the Užhorod district of Subcarpathian Rus'." (p. 497)

Obviously, some of Húsek's views or terminology may be disputed today or appear outdated; for instance, that the Russians, Ukrainians (including Rusyns), and Byeloruss-

sians are basically one nationality. Nevertheless, his view of the ethnic identity of Carpatho-Rusyns indicates Húsek's knowledge of the necessity for some differentiation among the East Slavic groups. Húsek's way of setting apart Rusyns from the other "Russians" corresponds with the prevailing present-day view that they are a part of the Ukrainian ethnic nation: "There is no doubt that the Russian people living in Eastern Slovakia and Subcarpathian Rus' belong to the Ukrainian branch of the Russian ethnic nation." (p. 14) Húsek, of course, did not and could not ignore the fact of a gradual Slovakization of one part of the Rusyns. Unless this Slovakization was of a violent character (and this was rarely the case), he saw it as more or less an inevitable and by no means a tragic development. What mattered to Húsek most was the fact that both the Rusyns and the Slovaks were members of brotherly Slavic peoples who for centuries had persistently resisted Magyarization and remained Slavs first and foremost.

One of the interesting aspects of Húsek's monograph are his speculations about the ethnic future of the Carpatho-Rusyns. Since the ethnic consciousness of the Rusyns was at that time neither clear nor unified, Húsek did not exclude any possible development of the Rusyn ethnic identity. He did not even rule out the possibility of the establishment of a separate Carpatho-Rusyn nationality which in his opinion would be culturally more central European than eastern European, and which would form a sort of bridge between the East and West Slavs. It would be preposterous to criticize Húsek for these speculations as unrealistic or utopian. In fact, there seemed then to be many factors in operation that might conceivably have led to precisely such an eventuality. At the beginning of the 1920s, Húsek could, of course, hardly have foreseen the incorporation of Subcarpathian Rus' into the Soviet Union after World War II or the resulting trend toward a Ukrainian ethnic consciousness. Nor could the development of the ethnic identity of Rusyns living in Eastern Slovakia be predicted in the 1920s with any clear idea of the present-day situation.

In spite of the Czechoslovak government's efforts to boost the Ukrainian cultural orientation of the local Rusyns, the rapidity with which many Rusyns of Eastern Slovakia became Slovaks is revealed in the 1980 census when only 37,312 people declared themselves as Ukrainians. According to Húsek's findings from 1923-1924, there were then in Eastern Slovakia 311 "ethnically Rusyn" villages and 278 "linguistically Rusyn" villages. ("Ethnically Rusyn" villages were, according to him, those which regarded themselves as Rusyn, even though some of them may have already been linguistically Slovakized. On the other hand, "linguistically Rusyn" villages were those which spoke Rusyn dialects, even though they may have declared themselves as Slovak.) These numbers have hardly diminished by now, but in the 1980 census only the population of 66 villages declared itself to be Ukrainian in its majority. This makes one of Húsek's predictions ring true about the inevitable Slovakization of the Eastern Slovak Rusyns surrounded by a Slovak majority.

Húsek's 1925 monograph met with an extremely favorable response in scholarly circles, even though it was also subjected to politically motivated criticism. His decision to tell the truth about the ethnic situation, regardless of its popularity or lack of it in various political circles, is yet another indication of his scholarly seriousness.

Húsek dealt with the question of the Rusyn-Slovak ethnic frontier and its implications in a number of subsequent articles and studies in both popular and scholarly periodicals. They were focused mainly on two questions: the status of ethnic consciousness among the Rusyns in the Prešov Region and Subcarpathian Rus', and the possibility for the evolution of a distinct nationality.

Húsek's interest in the boundaries between neighboring Slavic ethnic groups, which in his view not only separated but also connected them, was not limited to the ethnic frontier between Rusyns and Slovaks. With the same fervor he attempted to establish with definitive exactitude the boundary between Czechs and Slovaks in a second monograph entitled *Hranice mezi zemí moravsko-slezskou a Slovenskem* (The Frontier Between Moravia-Silesia and Slovakia, Prague, 1932). The problem of mutual interaction among Slavic ethnic groups is also the focus of Húsek's more specialized studies, such as those dealing with Croatian settlers in southern Moravia, with Bulgarian market gardeners in Slovakia, or the ethnography of the Slovak village. Just how great the scope of Húsek's scholarly effort was is demonstrated by the fact that in the course of his life he published as many as one hundred eighty works in the fields of ethnography, dialectology, and sociology.

Húsek was, however, not only a scholar, but also an active and patriotic citizen. During World War II, he and his family became actively involved in the anti-Nazi resistance. From 1943 until the end of the war, he was, along with his wife and two sons, imprisoned in Nazi concentration camps. One of his sons lost his life in the camp at Sachsenhausen. After the liberation of Czechoslovakia in 1945, Húsek worked as a high school teacher in Moravia and as a part-time lecturer in ethnography at the universities of Brno and Olomouc. He also worked together with many folklore groups, helped to organize a number of folklore festivals, was a member of a number of scholarly and cultural institutions, and lectured frequently on the radio. These time-consuming activities prevented Húsek from continuing with his concentrated scholarly pursuits which might have led to some synthesizing works. However, in view of his extensive pre-war scholarly activities, it seems quite unfair that Húsek's death in Brno on December 6, 1973 passed almost unnoticed. One of the authors of the few obituaries, the leading Czech ethnographer, A. Robek, pointed out another unfair treatment of Húsek: "Many articles, studies, and even books authored by Professor Húsek have not been published as yet. But the contribution of all these works is unique, and it should not be forgotten. . . ." (*Český lid*, no. 3, 1974, p. 185)

Still today, over a decade since Húsek's death, the words of that obituary are unfortunately still true. Not a single line of Húsek's unpublished works has been published, and the centenary of his birth passed virtually unnoticed. Let us hope, nevertheless, that the tendency to forget Húsek will one day be reversed. If there is a work among the many Húsek left behind which would be of most value to print, it is certainly *The Ethnic Frontier Between Slovaks and Carpatho-Rusyns*. This is so not only because it is his largest work and now practically unavailable, but also because it is his greatest study which has much to say even to present-day Rusyns.

Mykola Mušynka
Prešov, Czechoslovakia

TRAUMA AND SURVIVAL: A UNIATE RETURN TO ORTHODOXY CONCLUSION

This is the conclusion to a two-part review of Father Lawrence Barriger's book Good Victory, Metropolitan Orestes Chornock and the American Carpatho-Russian Orthodox Greek Catholic Diocese by Archpriest Serge R. Keleher. — Editor.

Had acceptable Greek Catholic bishops with a serious pastoral program and full recognition from the Roman Catholic Church been assigned to the United States just after the World War I, they might have regained many of the lost parishes and clergy. But the collapse of Austria-Hungary, the Polish-Ukrainian war and subsequent "pacification" in Galicia, the uncertainty over the status of Subcarpathian Rus' (which was incorporated into Czechoslovakia), and other complications made America seem far away to bishops who were in a situation of looking out for their own survival. The Vatican had many drastic problems (including near bankruptcy), so that the Greek Catholics in the United States were hardly high on the agenda.

Eventually, in 1924, two Greek Catholic bishops were sent to America: Bishop Constantine (Bohachevsky) for the faithful from Galicia and Bukovina, and Bishop Basil (Takach) for the faithful from the former Hungarian Kingdom, that is, mostly the Carpatho-Rusyns in what is today Soviet Transcarpathia and the Prešov Region of Eastern Slovakia.

It has been stated that three priests, Orestes Chornock, Stephen Varzaly, and Joseph Hanulya met Bishop Takach on his arrival in New York and asked him point-blank to give an assurance that he would ordain married clergy. It was also made clear to the bishop that if he planned to enforce celibacy he would do well to take the return boat to Europe. Whatever was said or promised the day of his arrival, Bishop Takach did in fact ordain several married priests in the first years of his episcopate, including the Reverend Peter E. Molchany, who became acting rector of Bishop Takach's cathedral, Saint John's, in Munhall, Pennsylvania. The Reverend Molchany was later to become an important leader in the anti-celibacy struggle and ultimately vicar general of the Carpatho-Russian Orthodox Diocese. Bishop Takach also confirmed the Reverend Chornock in his positions as dean and pastor of Saint John the Baptist Greek Catholic Church in Bridgeport, where he had been since Bishop Ortynsky had appointed him there in 1911. There was peace for a while.

Many disparate elements within the Pittsburgh Exarchate of Bishop Takach could have led to trouble. The large and powerful fraternal insurance society, the Greek Catholic Union, gave the laity an experience of organization and control which they had not had in the old country. Parishes were legally incorporated in many different ways. The bishop and some of the clergy were anxious to change these charters in order to tie the parishes legally to the bishop, but the lay people often resisted. Then from the old country there remained a smoldering conflict between the clergy from the Prešov (Eperjes) diocese and those from the Užhorod (Ungvár) diocese. Finally, as always, the question of the identity and hence the future of this unique church within American Catholicism was lurking under the surface. In his book, Barriger explores some of these problems, especially the differences between the two groups of clergy.

There is no way to tell whether Bishop Takach could ever have resolved these matters, because in 1929 Rome issued a new decree, the *Cum Data Fuerit*, which once again demanded that "the priests who wish to come to the United States and stay there must be celibates." [article 12] At the same time, Bishop Takach was informed that Rome did not permit him to ordain any more married candidates to the priesthood.

This decree plunged the Greek Catholic Church into chaos that was to last for the next eight years. The struggle began when several seminarians from America arrived home after completing their theological studies in Europe. Bishop Takach refused to ordain them because they were married. In reaching that decision, the bishop was faced with a choice: he could lead the opposition to the decree, which would pit him against the Roman authorities; or he could enforce the decree, which would pit him against many of his own clergy and faithful. He chose to enforce the decree.

Controversy erupted in virtually every parish. The Greek Catholic Union fraternal society organized the Committee for the Defense of the Eastern Rite known by its Carpatho-Rusyn acronym KOVO, which gradually became the nucleus of a new diocesan structure. For several years, the leadership expected that in the end they would be able to require the Roman authorities to abide by the terms of the 1649 Union of Užhorod which guaranteed the Greek Catholic Church the right to ordain married priests. This was not to be.

The problem reflects much broader issues. Roman Catholic theologians are not even certain whether the Holy See is capable of entering into a binding agreement (on the theory that the Pope is the supreme judge and cannot be bound by anyone). In any case, there is certainly no tribunal on earth to which the Pope can be called to account for violating such an agreement, because a first principle of Roman Catholic canon law is *prima sedes a nemine iudicatur* — the First See is judged by no one.

In 1936, KOVO reorganized itself into "The Carpatho-Russian Greek Catholic Diocese," and elected the Reverend Orestes Chornock to be apostolic administrator until a bishop could be elected. He was "installed" at Saint John's Church in Bridgeport on March 3, 1936. Through the Vatican's Apostolic Delegate in Washington, the Reverend Chornock made a final effort to keep his new diocese in communion with Rome. Rome's response was to excommunicate Reverend Chornock, Reverend Molchany, and several other priests. It became increasingly clear that the clergy and faithful of the "Carpatho-Russian Greek Catholic Diocese" either had to submit to Bishop Takach — and accept mandatory celibacy for future clergy — or finally break their ties with the Roman Catholic Church.

Individual priests did re-submit to Bishop Takach. But in the course of 1937, the Reverend Chornock and those who remained with him gradually determined to lead the new diocese into the Orthodox Church. In view of the response from Rome, there seemed nowhere else to go. There was a great shortage of priests (although some Orthodox priests joined the clergy) and no bishop to ordain more (Barriger states that bishop Philipovsky ordained a few priests for the new diocese, but does not give names).

However, the Reverend Chornock and his collaborators did not wish to join the Russian Orthodox Church. They were anxious to retain their cohesiveness as a group and their

distinct Carpatho-Rusyn identity, and previous experience made it seem unlikely that this could be done within the context of the Russian church. Besides, before the Union of Užhorod, the Carpatho-Rusyn Eparchy of Mukačevo had belonged to the Metropolitanate of Kiev, which itself was part of the Ecumenical Patriarchate of Constantinople. Thus, there was still a dim memory of Constantinople in the Carpatho-Rusyn consciousness. One also suspects that lingering papalist sentiments found a certain satisfaction in the thought of affiliation with the universal (*vselenskyj*) Patriarch. Among other things this meant that the liturgical commemoration of the Pope could be adapted at one stroke to the Ecumenical Patriarch.

In the midst of these developments, the Reverend Chornock's wife died in May 1937. This meant that the administrator was now eligible for election to the episcopate. The new diocese called a "National Church Congress" in Pittsburgh, and on November 23, 1937, the priests unanimously elected the Reverend Orestes Chornock to be the new bishop (as he was the only candidate, one assumes that he did not cast a ballot).

Negotiations began with the Ecumenical Patriarchate, asking Constantinople to accept the new diocese and to consecrate the Reverend Chornock to the episcopate. Some aspects of the matter are still unclear. In his book, the Reverend Barriger states that: "Through the offices of Archbishop Athenagoras, the minutes of the November 1937 *Sobor* at which the Unia was abrogated [Father Lawrence mentions no formal act of the 1937 National Church Congress to leave the Unia, although that was certainly its practical effect] and Fr. Orestes elected to be the episcopal candidate were forwarded to the Synod of the Ecumenical Patriarchate, *along with a memorandum outlining the liturgical life of the Carpatho-Russian Church.*" (p. 119) This memorandum has never been published, and although it is frequently claimed that the Ecumenical Patriarchate authorized the Carpatho-Rusyns to retain their unique liturgical practices, no supporting document for this claim has ever been produced. Likewise, the Reverend Barriger states that: "On September 19, 1938, the 'Carpatho-Russian Greek Catholic Diocese of the Eastern Rite of the USA' was canonized as a diocese of the Ecumenical Patriarchate by Patriarch Benjamin I in patriarchal decree 1379." (page 120)

But where is this decree? The Reverend Barriger's statement is commonly met in the literature of the Carpatho-Russian Orthodox Diocese; it is repeated every year in its *ACRY Almanac* at the head of the clergy directory. But we have never seen a copy or translation of decree 1379, although such a document should have been featured prominently in *Good Victory*. Instead, the author provides the certificate of consecration of Bishop Chornock in three languages, Greek (the original, in photocopy showing the signatures), English, and Carpatho-Rusyn. This certificate is a welcome and important document. However, it is not signed by the Ecumenical Patriarch, only by the three Metropolitans who consecrated Bishop Chornock. Moreover, it makes absolutely no mention of a "Carpatho-Russian Greek Catholic Diocese of the Eastern Rite of the USA," but speaks simply of "the Reverend among Presbyters Orestes Chornock, one of the clergymen of the Orthodox Carpatho-Russian Communities in America, who has been elevated to the office of Bishop by canonical votes of the Holy and Sacred Patriarchal Synod, with the honorary title of Bishop of the once

illustrious Holy Diocese of Agathonikeia." (cited on page 121)

In *Good Victory*, the author reproduces off-prints of an Encyclical Letter of the Greek Orthodox Archbishop Michael of New York, "To All of the Carpatho-Russian Orthodox Clergy and Laity in America," as well as an Encyclical of Patriarch Athenagoras I, "To the Reverend Clergy and the Laity of the Carpatho-Russian Orthodox Church in America." Both these encyclicals were written in 1950. Neither the Patriarch nor the Archbishop refer to a specific Carpatho-Russian Diocese. But the Patriarch *does* refer to "the Holy and so beloved to us Carpatho-Russian Orthodox Church," which is a canonically significant expression.

Obviously, the Carpatho-Russian Orthodox Diocese exists. It has existed from the time of its founding as an independent body, and it has been Orthodox at least from the enthronement of Bishop Chornock by Archbishop [later Patriarch] Athenagoras in Saint John's Church in Bridgeport on Thanksgiving Day, November 24, 1938. That is not in question. But the exact canonical position of the Carpatho-Russian Diocese in relationship to the Ecumenical Patriarchate and the Greek Archdiocese in the Americas is interesting.

We do not wish to be misunderstood. We are not implying any deception. The Carpatho-Russian Orthodox Diocese has all the theological and ecclesiological requirements of any normal diocese. It has its own canonical bishop, consecrated and enthroned with the utmost propriety; it has a body of presbyters and deacons who are clearly responsible to their bishop; and it has parishes and faithful. It is in full, unequivocal communion with the Orthodox "Local Churches," and suffers from no defect whatever along these lines. Indeed, for all these years the Ecumenical Patriarchate has treated the Carpatho-Russian Diocese as virtually an autonomous church, requiring only the ratification of the Ecumenical Patriarch and Holy Synod in the election of bishops and requiring the bishop to receive the Holy Chrism from Constantinople. As custom is the highest law in such matters, we may take this quasi-autonomy as ratified by the Ecumenical Throne.

Yet, the bishop of the Carpatho-Russian Orthodox Diocese never takes part in a meeting of the Holy Synod of the Ecumenical Patriarchate, nor does he bear a title of any city located within the territory of the diocese. These oddities have no effect on the church life of the Carpatho-Russian Diocese and go unnoticed by clergy and laity alike, but they are anomalies and they should be resolved.

The problem of authority was bound to arise in the new Carpatho-Russian Orthodox Diocese. Papal authority had been rejected, and the hierarchy of the Ecumenical Patriarchate was a strange, unknown quantity even to the clergy — let alone the laity. A serious division arose in the period after World War II, and a number of parishes entered the Russian Orthodox "Metropolia," as the present Orthodox Church in America was then called. The Metropolia even erected at the time a special "Carpatho-Russian Administration" for these parishes, which again meant recognizing the distinct national and religious identity of these people.

It is a tribute to the vitality of the Carpatho-Russian Orthodox Diocese and the strength of its leadership that the diocese ultimately overcame this division. Virtually all the defecting parishes returned, and the rival "Carpatho-Russian Administration" in the Metropolia has long since ceased to exist. There were two small splits in the 1960s (two parishes

joined a Ukrainian Orthodox jurisdiction, and a small group of priests became Uniates), but neither movement seriously threatened the Carpatho-Russian Orthodox Diocese.

It is a pleasure today to contemplate the success of the Carpatho-Russian Orthodox Diocese. Bishop Chornock reigned more than forty years — from 1936 (as administrator) until his repose in 1977. He was succeeded by Bishop John (Martin), who had served as auxiliary bishop since 1966. When Bishop Martin died suddenly in 1984, he was succeeded by Bishop Nicholas (Smisko), who was himself ordained to the priesthood by Bishop Chornock. After half a century, the Carpatho-Russian Orthodox Diocese is firmly rooted. Bishop Smisko, who is the first bishop raised and educated in the Carpatho-Russian Diocese, has renewed peaceful contacts with the Byzantine Ruthenian Catholic Church, noting that God will ask an accounting for what is done or left undone in resolving the division amongst “our people.”

Recently, Jan Cardinal Willebrands, head of the Vatican Secretariat for Promoting Christian Unity, writing on the subject of relations between the Roman Catholic and Eastern Orthodox Churches, stated: “The union for which we search, then, is not the absorption of one by the other, or the domination of one over the other, but the full communion between Churches which share the same faith and the same sacramental life” [letter to Metropolitan Juvenaly of Krutitsy and Kolomna, 22 September 1979, text in *Ecumenical Documents I*, Paulist Press, 1982]. That was not the spirit with which Rome treated the Carpatho-Rusyn Greek Catholics in the United States in the 1930s. At that time, nothing but submission would do. We cannot foretell the future, but without predicting new structural arrangements, it is not too much to hope that peace may be restored on the basis of equality and mutual respect.

Yet one cannot forget the grief and tragedy which have accompanied the whole sad story of the Greek Catholics, entangled in the Orthodox-Uniate dynamic as they have been in their search for a place in North American church life. Perhaps the history of the Bridgeport parish may serve as an example.

In 1911, Bishop Ortynsky appointed the Reverend Orestes Chornock pastor of Saint John the Baptist Greek Catholic Church on Arctic Street in Bridgeport. Saint John's soon became the largest Greek Catholic parish in the United States. During the struggle of the 1930s, Bishop Takach took the parish before the civil courts to oust the Reverend Chornock, who, ironically, had many years previously registered the parish legally under the jurisdiction of the Roman Catholic Bishop of Hartford, in obedience to the wishes of Bishop Ortynsky.

Bridgeport's Saint John the Baptist Greek Catholic Church on Arctic Street became the cathedral of the new Carpatho-Russian Diocese. The Reverend Chornock was installed there as administrator of the diocese in 1936 and enthroned there as bishop in 1938. Meanwhile, the court proceedings dragged on through the years of World War II, and finally in 1946 the courts ruled in favor of the Unia. The church building on Arctic Street was given to Bishop Takach, who assigned a priest to serve those parishioners that remained Uniate.

Following the court decision, Bishop Chornock and the vast majority of the parishioners built a new church on Mill Hill Avenue, which they also named Saint John the Baptist



St. John the Baptist Church, Arctic Street, Bridgeport, Connecticut

Greek Catholic Church and which served as the cathedral for the Carpatho-Russian Orthodox Diocese. However, in the hope of avoiding the problem which had arisen with Bishop Takach, and in the haste of moving, the legal entity which purchased the property and built the new edifice was a speedily-organized corporation titled “the American Sons and Daughters of Carpatho-Russia.”

In 1947, a quarrel broke out within the parish, and a majority of the trustees of this corporation “discharged” the priest and ultimately the bishop. The Carpatho-Russian Diocese considered renewed litigation, but it became clear that there was no recourse at law against this secular corporation which happened to own a building used for religious purposes. The church on Mill Hill Avenue then obtained a priest from the “Carpatho-Russian Administration” of the Russian Orthodox “Metropolia.”

Those parishioners who remained loyal to Bishop Chornock then built a third church — also named Saint John the Baptist — on Broadbridge Avenue, which remained within the Carpatho-Russian Orthodox Diocese until 1963, when some difficulty arose between the bishop and the parish priest, who proved able to convince a substantial group within the parish to follow his lead. Saint John the Baptist Church on Broadbridge Avenue then also withdrew from the Carpatho-Russian Diocese, and now belongs to the Ukrainian Orthodox Church (Ecumenical Patriarchate).

In these circumstances, Bishop Chornock and his remaining Bridgeport faithful then organized Saint John the Baptist Church on Silver Lane in Stratford, Connecticut. The bishop remained nominal pastor of this small church until his death,

although he naturally had a curate as well.

In 1971, the second Saint John the Baptist Church in Bridgeport (the one on Mill Hill Avenue) withdrew from the Russian Metropolia and returned to the Carpatho-Russian Orthodox Diocese, after twenty-five years.

Meanwhile, the original Saint John the Baptist Church on Arctic Street — which the courts had awarded to the Uniate Bishop Takach in 1946 — was eventually sold. It now serves some other congregation, but the Byzantine Ruthenian Catholic parish has built a new Saint John the Baptist Church in Trumbull, just outside Bridgeport.

So, for those who have lost count, the upshot of it is that from one parish there are now four parishes within five church buildings, each named Saint John the Baptist Church: one belongs to the Byzantine-Ruthenian Catholic Church; two belong to the Carpatho-Russian Orthodox Diocese; one parish belongs to the Ukrainian Orthodox Church; while some utterly unrelated Protestant community has purchased the original building on Arctic Street.

All this happened in just *one* Carpatho-Rusyn Greek Catholic community. The reader may find it laughable. But so much incalculable human suffering, bitterness, and loss of faith necessarily accompanied this record of strife. There was nothing funny about it. Nor was it really the fault of the clergy and people involved. They were the victims, not the villains.

Serge R. Keleher
Dublin, Ireland

AUTHOR'S NOTE ON TERMINOLOGY

The “Carpatho-Russians” originate in what is now Eastern Slovakia and Transcarpathian Ukraine. They speak various dialects of Ukrainian but generally do not care to be called Ukrainians. The term *Carpatho-Russian* is not very satisfactory: if it means Muscovite Russian, it is completely inaccurate; if it means “Rusyn,” then the Lemkos, the Galicians, and the Bukovinians who also live on the Carpathian Mountains are just as Rusyn as anyone else. No other group uses the term Carpatho-Russian any more, the clergy and faithful of the Carpatho-Russian Orthodox Diocese have become accustomed to that name, preferring it to any other. They have suffered enough for their identity; surely they may call themselves what they like.

The term “Uniate” is somewhat controversial, but it is commonly used in scholarly circles and does not have any convenient synonym. The present writer is himself a Uniate priest, and neither finds nor intends the term to be pejorative.

The term “Greek Catholic” has developed four distinct and mutually exclusive meanings, which makes it practically useless. It can mean Uniate; it can mean Eastern Orthodox; it can mean “independent Christian of the Byzantine Rite” (these three definitions have all been adopted by the American courts in the controversies over church properties); or, of course, it can mean something or someone Greek by nationality and Roman Catholic by religious affiliation.

A RESPONSE TO THE REVIEW OF *GOOD VICTORY*

In response to Father Serge Keleher's review of *Good Victory*, I must begin by addressing several of his suggestions. As Father Keleher points out, *Good Victory*, while contributing to our knowledge of the era in question, is certainly not a definitive history, nor was it intended to be. The object of the book was to present the life and work of Metropolitan Orestes Chornock and the origins of the American Carpatho-Russian Orthodox Greek Catholic Diocese.

It is to be hoped, as Father Keleher mentions, that someday a definitive history of the whole period can be written with cooperation from all quarters. Such a study would surely demonstrate that the struggle in the 1930s was not simply the work of several priests who were disgruntled with Bishop Takach, as some writers have suggested. A comprehensive history would, in fact, be a large volume, including the relevant court proceedings and an analysis of each case, along with other pertinent documents from both the Byzantine Catholic chancery in Munhall and the American Carpatho-Russian Orthodox chancery in Johnstown. Only time will tell whether or not the embers of the struggle, mislabeled as a “celibacy struggle,” have died down enough for such a work even to be considered.

First, let me apologize for the typographical errors in the book. The national organization of the American Carpatho-Russian Youth (ACRY) sponsored the work, and every effort was made to have it ready for their September 1985 convention. As a result, in order to meet printing deadlines, I had only a very short time to spend with the galley sheets. If the book is ever reprinted, corrections will be made, the footnotes will be expanded, and an index and bibliography will also be provided. These were planned, but time considerations prevented their inclusion.

To continue, I would like to state that the conflict in the 1930s grew out of an “identity crisis” that has always existed and always will exist to some degree in the Greek (Byzantine) Catholic Church. This identity crisis was a crisis of national identity only in as much as the Greek Catholic Church was the bearer of Carpatho-Russian culture. The real question raised was not whether our people were Carpatho-Russian, Rusyn, Uhro-Rusin, Ruthenian, and so on. This question was incidental to the larger question of the relationship of the Greek Catholic Church to Rome through the Union of Užhorod. Bishop Takach accepted the term “Ruthenian” because that is what the Vatican called him. Bishop Orestes Chornock used the term “Carpatho-Russian” from the word *karpatorusskij*, reflecting his traditional roots. Ultimately, it was one's answer to the religious question that determined the answer to the “nationality” question.

In his review, Father Keleher relates the following popular tradition: Bishop Takach was asked on his arrival in America by Fathers Chornock, Varzaly, and Hanulya for assurance that he would keep ordaining married men to the priesthood, and he was told that if he planned to enforce celibacy in America he should get back on the boat. I have no idea where or how this traditional “folktale” got started, but quite frankly I doubt its veracity. As I have related in *Good Victory*, Father Chornock and the others were not inimical to Bishop Takach until five years later; indeed Father Chornock served under Bishop Takach as dean of his deanery. In addition Bishop Takach visited the Bridgeport parish in the interim, presumably at the invitation of Father Chornock.

In a footnote in the book, I have also dealt with another "folktale" — that Father Chornock was himself seeking Bishop Takach's miter and had the backing of some of the priests of the Pittsburgh diocese, but that his subsequent excommunication by the Vatican scared off his followers, leaving him on his own. The fact is that Father Chornock was not eligible to be an episcopal candidate until the death of his wife in May 1937, over a year after his excommunication by Rome and almost three months after becoming the "Administrator" of the "new Carpatho-Russian diocese."

On another issue, Father Keleher brought to my attention that only the *hramota* or ceremonial document on the consecration of Bishop Orestes has been translated and printed, but not the Patriarchal Decree 1379 establishing the diocese. I brought this to the attention of His Grace, Bishop Nicholas, and efforts are now underway to procure and translate the document during this fiftieth anniversary year of the diocese. Hopefully, it can be included in the diocesan anniversary journal. The reason that Father Chornock is designated "a clergyman of the Orthodox Carpatho-Russian communities in America" in his consecration *hramota* is that the diocese was not canonized until the following day, September 19, 1938.

Father Keleher is correct in noting that the Carpatho-Russian Orthodox diocese was not accepted by the other Orthodox jurisdictions overnight and that it still retained many of the marks of the Uniate Church in its life, especially in its early days. Much of the animosity directed at the new church was perpetuated by the former Russian Orthodox Metropolia (today's Orthodox Church in America), which itself was made up of a majority of former Uniates whom its hierarchs were busy trying to Russify. In fact, seminarians leaving the Byzantine Catholic Church for Orthodoxy very often passed up the Carpatho-Russian diocese and went to the former Metropolia in search of a "purity" of ritual. But a church practicing a "pure" ritual did not and does not exist. The Byzantine Rite of Constantinople is itself a hybrid.

By now, however, at least two generations of clergy and faithful in the Orthodox Carpatho-Russian diocese have grown up without ever having been members of the Uniate Church and have no sentimental recollections of its life. These people have always associated themselves with the Orthodox Church and with Orthodoxy. As they have risen to positions of leadership and influence, both clerical and lay, in the Carpatho-Russian diocese, many of the Uniate elements that Father Keleher speaks of have been quietly falling by the wayside. For instance, one no longer sees in the Carpatho-Russian diocese the benediction of the blessed sacrament, although this was done in the 1950s. First Holy Communion has evolved into First Confession as the traditional Orthodox communing of infants and children becomes more commonplace. And I doubt that anyone would mistake Bishop Nicholas for a Roman Catholic prelate. Under the leadership of Bishop Nicholas, the diocese has printed and is still preparing liturgical texts in the best Carpatho-Russian tradition, discarding the blatant Latinizations of the eighteenth and nineteenth centuries. Bishop Nicholas has also encouraged the propagation of the *prostopenije* or plainchant in English translation, not merely to preserve it as a relic of the past but to keep it alive as the source of spiritual strength that it was for our forebears.

In recent years the animosity that existed between the Carpatho-Russian diocese and the former Russian Metro-

polia (an animosity that had its roots in the latter's "Carpatho-Russian Administration" during the late 1940s and 1950s) has largely subsided through the efforts of the hierarchs of both jurisdictions. There exists today a spirit of mutual cooperation. In addition, the descendants of the former Uniates in the Orthodox Church in America are becoming aware of their roots and their authentic Carpatho-Russian traditions, including *prostopenije*, and are no longer threatened.

In recent years as well, through Bishop John Martin and now through Bishop Nicholas, the ties of the diocese with the Ecumenical See of Constantinople have been strengthened. His Grace, Bishop Nicholas, studied at the Patriarchal School at Halki before it was closed by the Turkish government. Several years ago three prominent laymen of the Carpatho-Russian diocese were made Archons of the Ecumenical Throne by His Holiness, Patriarch Demetrios, the first time that this award has been given to non-ethnic Greeks. In addition several priests of the diocese have been accepted as members of the Orthodox Theological Society in America and are active in it. Finally, diocesan priests are actively involved in pan-Orthodox activities on the local level.

The end result of all of this is that Father Keleher's remarks about the non-acceptance of the Carpatho-Russian diocese by the other Orthodox jurisdictions in America, while certainly true twenty-five or thirty years ago, are almost out of date today, as the Carpatho-Russian diocese completes its fiftieth year.

Father Lawrence Barriger
Freeland, Pennsylvania

RUSYN CULTURAL FUND

We are gratified by the initial response to the guest editorial by Patricia A. Krafcik (*C-RA*, No. 1, Spring, 1988), which announced the creation of a Rusyn Cultural Fund to aid the linguistic and cultural projects currently being undertaken among the Lemko Rusyns of Poland. At the outset these funds are being used to purchase for the Lemko Rusyn dictionary project a Cyrillic typewriter, which has been imported from Yugoslavia.

Among the first donors to the Rusyn Cultural Fund are: Nick Abrams (New York, New York), \$25.00; Helen Aldrich (Bend, Oregon), \$50.00; Oleska-Myron Bilaniuk (Swarthmore, Pennsylvania), \$50.00; E. Wayles Browne III (Ithaca, New York), \$50.00; and Robert Uram (East Pittsburgh, Pennsylvania), \$50.00. Further funds received will be used to continue support for the Lemko-Rusyn dictionary.

Tax-deductible donations of \$50.00 or more will be gratefully received. Please send your checks to the Carpatho-Rusyn Research Center, Inc., 355 Delano Place, Fairview, New Jersey 07022. Be sure to indicate on your check that it is intended for the Rusyn Cultural Fund.

OUR FRONT COVER

Rusyns from Volové.

OUR TENTH ANNIVERSARY

This year, 1988, the Carpatho-Rusyn Research Center celebrates its tenth anniversary. At first glance, ten years does not seem long, but it is enough to give us some idea of where we have been and where — given a realistic projection of resources — we will be able to go.

In 1978, we became an incorporated body and a non-profit cultural organization registered in the State of New York. Our primary goal has been and still remains the publication and distribution of scholarly and popular reading materials on all aspects of the history and culture of Carpatho-Rusyns in Europe and America. As part of our educational activity, we have sponsored or co-sponsored scholarly conferences and have provided fellowships for Americans to study in the Carpathian homeland. We have as well provided support for individuals in the European homeland who are doing scholarly work on their cultural heritage.

The work of the C-RRC is directed by academics — President Paul R. Magocsi (Harvard/University of Toronto) and Secretary Patricia A. Krafcik (University of Pittsburgh/Dickinson College) — who are joined by a board of advisors from various parts of the country: Mary Ann Gaschnig (Dracut, Massachusetts), John A. Haluska (Cambridge, Minnesota), Mary Huzinec (New York, New York), Jerry Jumba (McKeesport, Pennsylvania), Edward Kasinec (Forest Hills, New York), Steve Mallick (Madison, Ohio), Orestes J. Mihaly (Armonk, New York), and Patricia A. Onufrak (McLean, Virginia). All are American-born second-, third-, or fourth-generation descendants of at least one Carpatho-Rusyn forebear.

From its beginning, the C-RRC has maintained good relations with many of the religious and lay organizations that serve Carpatho-Rusyns in the United States. Those relations have taken the form of access to diocesan and fraternal newspapers and, as is the case with several hierarchs, concrete support in the form of guaranteed purchase of our publications, thereby making them possible.

Nonetheless, the C-RRC is not affiliated with any of those organizations, nor does it represent any particular religious or national orientation. Our primary goal remains the promotion of knowledge about Carpatho-Rusyns as a distinct cultural entity within the Slavic world of Europe and as one of the many peoples that comprise the population of the United States.

The C-RRC has been part, and in many ways in the forefront, of the revival of interest in Carpatho-Rusyns that began slowly in the mid-1970s and expanded during the 1980s. When we came into being, very few Americans of Carpatho-Rusyn background had a clear notion of the heritage of their European forebears and, if asked, most would reply that their parents, grandparents, or great-grandparents were from somewhere in Eastern Europe. Further inquiry about ethnic identity might lead to self-description in terms of religion or to a vague answer such as “our people.”

Today that situation has changed substantially. The authoritative *Harvard Encyclopedia of American Ethnic Groups* treats Carpatho-Rusyns as a distinct group; the U.S. Census Bureau recognizes Carpatho-Rusyns (although as yet has not classified them appropriately); and there has been a remarkable growth of serious new publications about all aspects of the group. These have made their way to thousands of individual readers and into the leading libraries throughout North America and Europe. For example, when the C-RRC began ten years ago, we had fewer than 800

supporters. Today our supporters number over 5,500.

Our statistics are impressive. In ten years, we have fulfilled nearly 8,000 book requests and sold over 15,500 publications. Alone, we have published 8 titles, helped to underwrite the cost of 5 more, and list in our current catalog over 30 titles. In addition, our quarterly, the *Carpatho-Rusyn American* (which has expanded from 8 to 12-16 pages), has appeared regularly throughout the past decade and now has a solid record of 40 issues. All this activity has been structured on a non-profit, break-even financial basis, and we are happy to report that after ten years our balance sheet indicates a positive picture.

While these statistics are significant, they tell us little of the quality of the works we distribute and activity we sponsor. Beyond the few specialized research tools (bibliographies, guides, phrasebooks) published by our center, all other publications in our catalog are by leading academic publishing houses — Harvard University Press, Columbia University Press, Wilhelm Braumüller in Vienna, University of Toronto Press, Multicultural History Society of Ontario.

With regard to other activities, we have sponsored scholarly conferences at the University of Pennsylvania (Philadelphia) and John Carroll University (Cleveland); have funded two research scholarships to Užhorod in Soviet Transcarpathia; have organized a publications booth at the annual convention of the American Association for the Advancement of Slavic Studies; and are currently supporting a project to standardize the Lemko Rusyn language.

Among our current publications projects is a translation series entitled “Classics in Carpatho-Rusyn Scholarship,” which will make available in English the best works in the history, language, literature, ethnography, religion, archeology, and other aspects of Rusyn culture that have appeared in various languages during the twentieth century. The first volume in this series — *Rusyn Easter Eggs in Eastern Slovakia* — appeared in 1987. Three more translations are already completed and in various stages of production.

Since we presently receive no grants or funding from outside sources, all our costs must be covered by the sale of our publications. This is done through systematic advertising, which includes mailings of thousands of flyers each year. Nonetheless, the costs of publishing, mailing, and sustaining subscribers for the *Carpatho-Rusyn American* quarterly continually increase, and we must be ever vigilant in balancing income with the increasing costs of high-quality scholarship.

In one sense, we began an experiment ten years ago. Did Americans of Carpatho-Rusyn background want to know themselves? Did other Americans of non-Rusyn background want to know about our people? Was it possible to sustain a purely educational organization through the sale of scholarly publications? Would there be enough income to support occasional scholarly conferences, fellowships, translations, and new publications. Ten years later, we know the answer to those questions. It is, yes!

Now that our initial decade of experiment is over, the next ten years have already brought new goals and challenges. While our publishing and distribution program will remain a central feature of our work, there are other kinds of activity that need to be implemented. These might include endowed library and research funds, graduate fellowships, a university chair of Carpatho-Rusyn studies, and a friends organization to help make these dreams a concrete reality. We trust that our readers will continue their support in order that we may achieve these new goals which will be of benefit to us all.

GREETINGS ON OUR TENTH ANNIVERSARY

It is with pleasure that I congratulate the Carpatho-Rusyn Research Center on the occasion of its tenth anniversary. We are grateful to you personally for having initiated your organization and promoted its development. It has been successful in renewing interest in the cultural background of our Carpatho-Rusyn faithful.

With gratitude and with kind personal best wishes,

Bishop Michael J. Dudick, D.D.
Byzantine Catholic Diocese of Passaic

I congratulate the Carpatho-Rusyn Research Center on its tenth anniversary. The center has rendered an important cultural service by providing Americans of Carpatho-Rusyn descent with a richer and more authentic understanding of their ethnic heritage. In doing so, it has also contributed yet another vivid strand to the splendid multi-colored tapestry which is pluralistic America.

Rudolph J. Vecoli, Director
Immigration History Research Center
University of Minnesota

On behalf of the officers and members of the Greek Catholic Union of the U.S.A., we extend this congratulatory message to the Carpatho-Rusyn Research Center as you observe ten years of accomplishment and service to the Carpatho-Rusyn people.

The Center's achievements in those brief ten years are manifold, especially the exceptional catalog of publications, now numbering more than thirty titles. Add to this your outstanding newsletter, the *Carpatho-Rusyn American*, which provides scholarly and informative communication on an ongoing basis. Your forty quarterly issues are a testimony to your commitment to our heritage. And your vision for the future, with added research, fellowships, and projected programs, is further evidence of this commitment.

The Carpatho-Rusyn Research Center has enabled many, many persons to "rediscover" their national identity. Your work is a response to the need felt by many to seek their cultural roots. In this spirit, we of the Greek Catholic Union share a common interest. In 1892, our founders, immigrants from the Carpathian region of the former Austro-Hungarian Empire, organized a fraternal benefit society specifically for the Rusyn people.

Today, 96 years later, we are fully cognizant of our Carpatho-Rusyn background as we strive to be a viable, effective, and meaningful fraternal benefit society. Our focus is ever-widening, but we never lose sight of our origins and ancestral heritage.

We are specifically appreciative of the unique service the Carpatho-Rusyn Research Center provides through its scholarly research, publications, and projects. We look forward to mutual cooperation in matters pertinent to our culture and beneficial to our members. And we welcome the opportunity to share resources as more and more Americans become aware of their Carpatho-Rusyn ancestry.

May this anniversary mark the first of many decades of progress and growth for the Carpatho-Rusyn Research Center and for the increase of knowledge and awareness of the Carpatho-Rusyn people.

George N. Batyko, National President
Greek Catholic Union of the U.S.A.

RECENT EVENTS

Cleveland, Ohio. On May 1, 1988, the Carpatho-Rusyn Research Center sponsored a conference at John Carroll University that focussed on the history of the American Carpatho-Russian Orthodox Greek Catholic Diocese, which this year is celebrating its fiftieth anniversary. The conference was opened by the Academic Vice-President of John Carroll University, the Reverend Michael J. Lavelle, SJ.

The following papers were presented: "The Emergence of the New Diocese, 1929-1938," by the Reverend Lawrence Barriger; "Problems Facing the New Diocese and Their Resolution," by Archpriest Brian Keleher; and "Greek-Rite Catholic and Latin-Rite Catholic Clergy: Conflicting Roles," by Professor Richard Renoff. The discussant was Protopresbyter John Yurcisin, chancellor and historian of the diocese. The four presentations will be published in a volume now being prepared that contains recent research in Carpatho-Rusyn studies.

Washington, D.C. On May 26-28, the Library of Congress and the Kennan Institute of the Woodrow Wilson International Center for Scholars co-sponsored an international conference on the "Millennium of the Baptism of Rus'." More than 50 scholars world wide were invited to present papers, several of whom were from eastern Europe and the Soviet Union. The subject of Carpatho-Rusyns was dealt with in a presentation by Professor Paul R. Magocsi (University of Toronto), "Religion and Identity in the Carpathians," which discussed the recent status of the Greek Catholic and Orthodox churches in the Lemko Region of Poland and Prešov Region of Czechoslovakia.

Užhorod, USSR. On June 16, Dr. Paul R. Magocsi represented the Carpatho-Rusyn Research Center in talks with the Transcarpathian branch of the Ukraina Society and with the renowned novelist, Ivan Čendej, head of the committee to preserve cultural monuments in the region. Discussion focussed on an agreement that will allow the C-RRC to continue to receive recent Soviet publications about Carpatho-Rusyns and on plans by the Soviets to erect new monuments in the region, perhaps even one to the nineteenth-century national poet, Aleksander Duchnovyč.

Istanbul, Turkey. On September 7, Dr. Paul R. Magocsi represented the Carpatho-Rusyn Research Center at the offices of the Ecumenical Patriarch of the Orthodox Church. He informed the patriarchal secretariat of the work of the C-RRC and presented its publications. The Ecumenical Patriarchate expressed a desire for further publications from our center. The meeting was arranged through the good offices of the American Carpatho-Russian Orthodox Greek Catholic Diocese, which is under the ecclesiastical jurisdiction of the Ecumenical Patriarch.

Washington, D.C. On September 17, 1988, Dr. Patricia Krafcik presented a paper at the 14th Congress of the Czechoslovak Society of Arts and Sciences in the U.S. entitled: "Some Aspects of Carpatho-Rusyn Emigration to the United States." Dr. Krafcik and Patricia Onufrak also represented the C-RRC at the Congress with an exhibit of books and other materials on Carpatho-Rusyns.

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A Forum on Carpatho-Rusyn Heritage

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CARPATHO~RUSYN AMERICAN®

A Quarterly Carpatho-Rusyn Ethnic Heritage



FROM THE EDITOR

Not long ago the Carpatho-Rusyn Research Center received the following letter which is printed here along with a response from the center:

Dear Sirs:

Enclosed is a check for a book called *Our People*, which I saw advertised in the *Eastern Catholic Life* paper under "Comments on Rusyn Americans."

Why don't they call us RUSYNS? WE HAVE NO IDENTITY. I CAN'T SAY WHAT I AM! People ask me, and I have to say "Byzantine," and they say that isn't the answer. Are you Slovak, Polish, Lithuanian, German, Irish, Italian, or what the heck are you? I say I was raised as a Greek Catholic, and then the usual question: Are you GREEK from Greece? Oh BOY! WE SURE ARE A LOST TRIBE! Can you give me the answer PLEASE!

If those people or men who are so learned can't tell me what I am, then they themselves don't know anything. My parents came from Austria and they called themselves Rusnaks. Were they wrong? Why doesn't our church say THAT instead of "Byzantine." Byzantine is an art, NOT A NATIONALITY. Am I wrong?

Agnes Mahalage
Mahanoy City, Pennsylvania

P. S. I'm 76 years old and still don't know what nationality I am. Can you please tell me before I die? Is it too much to know what I am??

Dear Ms. Mahalage:

Thank you for your recent note requesting one of the books we distribute, *Our People* by Paul R. Magocsi. We regret that the somewhat vague title of the book caused some initial concern. The book's subtitle, however, is quite clear: *Carpatho-Rusyns and Their Descendants in North America*.

By now you have received the book and will see that it confirms what you already know. Your parents called themselves Rusnaks/Rusyns because they derive from a distinct East Slavic culture. Therefore, when asked about your identity, you would be correct in responding with what you have always instinctively felt: that you are an American of Carpatho-Rusyn, or simply Rusyn, background.

While we cannot speak for the church to which you belong, may we share a few thoughts on the questions you raise. Yes, you are right: Greek Catholics are not ethnically Greeks, and Byzantine refers to an art style (as well as a once famous empire, circa 320-1453), and not to an ethnic group or nationality. The term Byzantine, as used by the Byzantine Ruthenian Catholic Church in the United States, refers — or should refer — to a Catholic rite, not to a nationality. Quite simply, religion and ethnicity/nationality are not the same thing, and as you can see from reading *Our People*, there are in the United States Americans of Carpatho-Rusyn background who are of Byzantine Catholic, Orthodox, Roman Catholic, even Protestant religious persuasions.

As for the church, it is true that at certain times in the past, its spokesmen may have suggested that in ethnic terms "our people" are Ruthenians (an imprecise anglicization of Rusyns), or Russians, or Slovaks, or in the case of the Eastern-rite Catholics, just Byzantines. However, secular leaders in the past also provided a series of answers that were just as

confusing, and alas, there are still some today arguing that Rusyns are Russians, or Slovaks, or Ukrainians.

However, for the most part that is the past. Today, churches like the Byzantine Catholic Church are, in fact, doing what they should be doing — enriching the lives of their faithful by promoting Christian values on this earth and trying to save souls in preparation for the hereafter. As for the specific ethnic background of its members, church newspapers do publish regularly information about the work of scholarly research centers such as ours. After all, that is how you found out about the Carpatho-Rusyn Research Center.

It is, moreover, our task, not that of the church, to be concerned with non-religious issues. We hope, therefore, that publications like *Our People* will reinforce what you already know and make it easier for you to identify yourself in ethnic terms both to yourself and to others.

Carpatho-Rusyn Research Center, Inc.

Hopefully, Agnes Mahalage now has the solution to her dilemma. Yet how many Americans of Carpatho-Rusyn background are still wondering who they are, still grappling with terms such as Byzantine or "Slavish," or still struggling to fit into some larger, well-known Slavic group? How many who already know who they are desire to learn more about Carpatho-Rusyn history, literature, art, and folklore?

In this issue (see the column FROM OUR READERS) many of you express repeatedly the enormous degree of satisfaction which you have experienced through reading the *C-RA* and other publications of the Carpatho-Rusyn Research Center. You have not only found answers to your questions, but are passing this information on to your children and grandchildren. We are thoroughly gratified by your response.

At this moment, opportunities are growing for research, publishing, study in the homeland, and for supporting efforts in this country and in Europe toward both the preservation and the further development of Rusyn culture. It is important to remember that to take advantage of opportunities and to support efforts requires human energy and financial strength. Now, with the establishment of the Friends Committee of the Carpatho-Rusyn Research Center, you have the opportunity to participate directly and personally in our mutual endeavor. By joining the Friends Committee as an associate member, a sponsor, or a patron, and maintaining your membership every year, you will receive not only a subscription to the *C-RA* and discounts on C-RRC publications, but also an invitation to symposia, receptions connected with our annual business meetings, and to other activities sponsored by the C-RRC. Keep in mind also that purchasing a membership for family or friends is a thoughtful and valuable gift.

An article in this issue (FRIENDS COMMITTEE FORMED) outlines the progress of the committee in its present state of development. Information on how to become a member of the committee is reiterated, along with a list of the present members. You may see familiar names, perhaps friends or relatives. Would you not also like to join in helping us reach the Agnes Mahalages and others who are seeking to learn more about their ethnic roots? Would you not like to see your name in this list? Become a member of the Friends Committee. Allow yourself to feel the satisfaction of making a commitment now.

PETRO LINTUR (1909-1969)

Folklorists have long been strongly attracted by the Carpathian region. Already in 1550, Jan Blagoslav recorded the historical song, "Dunaju, Dunaju, čomu smuten tečeš?" (Danube, O Danube, what makes you flow so sadly?) about Stefan the Voivoda (ruler) of Venecija, a small Carpatho-Rusyn village located in the Prešov Region of present-day northeastern Czechoslovakia. Later in the nineteenth century, several Carpatho-Rusyns, including Mychal Lučkaj, Andrij Deško, Jevhen Sabov, and Anatolij Kralyc'kyj, collected and published thousands of folksongs, legends, tales, anecdotes, sayings, and proverbs from among their people.

But the most systematic work of collecting, editing, and publishing the gems of folk creative talent was undertaken in the twentieth century by Petro Lintur. Lintur was born in 1909 into a peasant family in the Carpatho-Rusyn village of Horonda, Bereg county, now in the Transcarpathian oblast of the Ukrainian SSR. From early childhood the boy was reared in the wonderland of folk tales, magic songs, and folk rituals.

While a student at the Mukačevo *gymnasium* (1923-30), Lintur was instructed by his teachers to record folklore. The young man understood only too well that a folksong, tale, or anecdote served as an important medium among the then almost totally illiterate peasantry, containing an accumulation of the experience of preceding generations. Folklore clearly appeared to him as an effective means of moral, ethical, patriotic, and esthetic education. An even deeper understanding of the role of folklore in the life of the people came Lintur's way when he was a student at Charles University in Prague (1930-36) and when he worked as a visiting student at Belgrade University (Yugoslavia). There he attended lectures on the Russian folksong, as well as a special course in Serbian folk tales. It was also there that Lintur met with Ukrainian, Slovak, and Czech folklorists and studied their scholarly works.

After he completed his studies and became a teacher at the Chust *gymnasium*, Lintur took to collecting local folksongs, Christmas carols, and in every way encouraged students to record rural rituals in the countryside. During World War II, when Hungary occupied his native land, Lintur recorded vocal and epic material from the family of Olena Romanyj in the village of Nankove, not far from Chust. In particular, the scholar observed and recorded old folk narratives dedicated to the people's heroes and avengers. These acquired for him a special meaning during the war: "Even fairy tales, with their fearless heroes overcoming nightmarish monsters, multi-headed serpents, and dragons, became easier to understand; they seemed to echo some of the events of the period."

After the war, the scholar became totally immersed in folklore studies. In the summers of 1945 and 1946, the theater in Užhorod became on his initiative the venue of regional "Olympiads" highlighting local folk narrators. The aim of these competitions was to detect and promote folk talent. A complex folkloristic and ethnographic expedition of the Soviet Academy of Sciences in Moscow was dispatched to the districts of Chust and Mižhirja, led by Pëtr Bogatyrev, the renowned Slavic ethnographer who in 1929 had published an influential book in Paris on Subcarpathian folklore. For a number of years, Lintur supervised teams of practicing



students who collected folk narratives across the villages of the Transcarpathian Region.

During subsequent years of fruitful research, Lintur discovered dozens of excellent folk-tale tellers whose renditions were marked by an individual approach to the events being described and by a penetrating insight into the inner world of every character portrayed, and which were supplemented with a variety of dramatizing techniques.

Lintur discovered most of his folk tales and gifted amateur narrators among the residents of the village of Horinčove. The folklorist even decided to record every single story known by the villagers. He began working along precisely these lines and prepared for publication the collection, *Folk-tales From a Single Village*, published only after his death.

Lintur should be credited not only with discovering numerous folk narrators and recording their stories, but also with achieving an insight into the creative manner of each and every one of them. He described this in the concluding remarks of a collection on folk tales drawn from his archives and published a few years ago, *Začarovani kazkoju* (Bewitched by a Folk Tale, Užhorod, 1984).

Lintur recorded and published approximately 1500 folk tales in Transcarpathia in the course of three decades (compared to only 1200 published by all of his predecessors), along with several hundred ballads, and various other stories handed down by word of mouth. He adhered to a principle which he formulated in his own words: "That which has been borrowed from the people must be returned to it."

Petro Lintur left behind a sizeable legacy of published materials and manuscripts. Some of the folk tales and ballads recorded by him still appear in newly published folk literature collections much to the delight of readers, children and adults alike.

Pavlo Čučka
Užhorod, USSR

GREETINGS ON OUR TENTH ANNIVERSARY

It is with pleasure that I take this opportunity to acknowledge your diligent efforts in research in behalf of the Carpatho-Russian community in the United States. On this tenth anniversary of the establishment of the Carpatho-Rusyn Research Center, we offer the promise of our prayers that you successfully continue the good work already in progress.

Since my recent visit to villages Čečehov in Eastern Slovakia, and Ivanovci and Kal'nyk in the Ukrainian SSR, villages from which my parents' ancestors emanated, I am strongly convinced of the importance of unbiased historical and ethnic research.

Wholeheartedly supportive of your efforts, and pledging my energy and time to be of assistance, I remain most sincerely yours in Christ.

Bishop Nicholas
The American Carpatho-Russian Orthodox Church

On the occasion of the tenth anniversary of the Carpatho-Rusyn Research Center I wish you new and productive achievements in your work. The activity of your center in research, scholarship, and the affirmation of Carpatho-Rusyn culture provides an example for institutions in other parts of the world to emulate.

By bringing together our scholarly and cultural resources, the contemporary world will to a large extent come to know of the value of our culture. In this way our knowledge of civilization in general will also be enriched. Heightened still will be an awareness of the relationship and interdependency of individual national cultures. It is this concept of work that must inspire the contemporary world and the future of humanity.

May the Carpatho-Rusyn Research Center maintain an honored place among those organizations which are engaged in enriching the essence of our lives.

Ljubomir Medješi, Director
Ruske Slovo Publishing House
Novi Sad, Yugoslavia

Thank you for the opportunity to send greetings on the tenth anniversary of your center. As a son of the Lemko nation and a subscriber to your quarterly publication, I follow with personal interest your activities toward strengthening the memory of our small homeland's past, in protecting its cultural wealth, and handing it on to the present generation. My own society, which is celebrating its one hundred fifteenth year, also strives to do this.

In greeting you and your research center on its tenth anniversary, I ask you to accept our best wishes and our expressions of high esteem.

Jaroslav Padoch, President
Shevchenko Scientific Society
New York, New York

Congratulations to you and the Carpatho-Rusyn Research Center as you observe the tenth year of its foundation. I especially am interested in retaining that rich cultural and spiritual heritage that the Byzantine Catholic dioceses of Užhorod and Prešov engendered. Amidst the problems encountered in our Americanization, these facts are at times lost and confused.

With best wishes for the future, I remain sincerely in Christ,

Bishop Thomas V. Dolinay
Byzantine Catholic Diocese of Van Nuys

It is a pleasure to extend congratulations to the Carpatho-Rusyn Research Center on the occasion of its tenth anniversary. Our society has been impressed with both the scholarly ways and ethnocommunal base of your center since its inception. It could well serve as a model institution for any national group in North America, but especially those born of peoples submerged in their homeland, seeking to recover and assert their shared history and pride without resorting to hyperbole, filio-pietism, and questionable partisan scholarship. We have, as you know, particular reason to be aware of the healthy alliance between learning and community among Carpatho-Rusyns on this continent. As publishers of *Our People: Carpatho-Rusyns and Their Descendants in North America*, we have benefited from that alliance and marvelled at the community support for academic scholarship and hunger for heritage information as the several printings and perennial sales of the volume testify.

The Carpatho-Rusyn Research Center has played a central role in making the public and the experts aware of Carpatho-Rusyns, their history and their will to persist as a people in Central Eastern Europe. Recognition as a nationality in the *Harvard Encyclopedia of American Ethnic Groups* and in the U. S. Census, as well as acknowledgement as a distinct historical and ethnocultural group in a recent special millennium issue of *Polphony* that focusses on Ukrainians in Ontario will help ensure the group's place in North American immigrant history. Each of these successes can be directly attributed to the good reputation and influence of your center.

If I may, as one who has spent a quarter of a century directing university and government centers for ethnic and immigration studies, be allowed a personal note. This letter is a source of special pleasure to me. As a boy, some of my playmates in the greater Salem, Massachusetts area came from families who mysteriously identified themselves as Rusnaks and Rusniaks. They and their parents were unfailingly kind to me and introduced me to some of the religious and folk traditions which were the way of their humanity, and incidentally kindled some of the interest in ethnic studies which has been my career. As an adult scholar, I have had the good fortune to see firsthand and to share in the fraternity with which Lemkos and other Carpatho-Rusyns greeted the visit of your president, Paul R. Magocsi, to Krakow and Budapest. The Carpatho-Rusyn Research Center represents for me, then, not just an attractive alliance of scholarship and community, but all that is best in the pluralism and richness of origin and culture which is or should be North America. Keep up the good work.

R. F. Harney
Professor and Academic Director
The Multicultural History Society of Ontario
Toronto, Ontario

OUR FRONT COVER

Rusyn Easter eggs (*pysanky*) and Palm Sunday pussywillows.

**IN REMEMBRANCE:
MONSIGNOR BASIL SHEREGHY, S. T. D.
(1918-1988)**

The Reverend Monsignor Basil Shereghy, S. T. D., pastor of Holy Transfiguration Byzantine Catholic Church, McKeesport, Pennsylvania, died on June 16, 1988, at Presbyterian University Hospital in Pittsburgh from complications resulting from a stroke. In fitting tribute to a priest who touched so many, 350 faithful, 49 cantors, 70 priests, and 3 bishops were in attendance for the third and final Byzantine Rite funeral service and liturgy on Tuesday, June 21. The principle celebrant, His Grace, Archbishop Stephen J. Kocisko, delivered the eulogy, and internment followed at Calvary Cemetery, Mount Saint Macrina, in Uniontown, Pennsylvania.

Father Basil was born on March 5, 1918, in the Carpatho-Rusyn village of Dorobratovo, in the former Bereg county of Subcarpathian Rus', now the Transcarpathian oblast of the Ukrainian SSR. His parents, Father Andrew Shereghy and Isabella Jaczkovicz, traced their family line back to two hundred years of priests, and their son Basil was to be the last son of nine consecutive priests whose sons also joined the clergy. Of his parents and his early years in Subcarpathian Rus', incorporated into the first Czechoslovak republic in 1919, Father Basil always held only the fondest memories. The simplicity and spiritual devotion of the people and the beauty of nature in the Carpathian Mountains were key elements in the shaping of his own life and religious career.

In the 1930s, Father Basil as a seminarian witnessed the world-wide economic crisis and increased political tension throughout Europe, including his own homeland. On March 29, 1942, while Europe suffered in the midst of World War II, and Subcarpathian Rus' was occupied by Hungary, Basil was ordained to the holy priesthood by Bishop Aleksander Stojka in Užhorod. After ordination, he held teaching positions in elementary schools and later at the diocesan seminary in Užhorod where he became the spiritual director. He was among a group of Greek Catholic priests and teachers at the Užhorod seminary who represented the last bulwark of native Carpatho-Rusyn patriotism which favored self-determination and an autonomous Rusyn nationality.

In October 1944, when Stalin's troops entered Subcarpathian Rus', people of Shereghy's political and cultural orientation were considered unacceptable to the new Communist leaders. The new local authorities had already begun the process by which this territory would be annexed to the Soviet Ukraine and in which the Greek Catholic Church would be persecuted and liquidated. The lives of Father Basil and his fellow priests were in danger, and thus during the month of October, he left for Olomouc, Czechoslovakia, where he began post-doctoral study at the seminary. In 1946, with a Czechoslovak passport, he continued his studies at the Sorbonne in Paris.

Later in 1946, Father Basil emigrated to the United States where his new bishop, Basil Takach, assigned him as an assistant priest at Saint Nicholas Greek Catholic Church in Detroit. During his sojourn there, from 1946 to 1948, he studied English intensively, partly by watching John Wayne Westerns at Detroit's Iris Theater. In 1947, he authored in Carpatho-Rusyn *Pakunok iz Ameriki* (A Package From America), a St. Nicholas play in three acts, which he then translated into American English.

From February 1948 to October 1950, Father Basil was professor of liturgy, Rusyn language, and pastoral orientation at St. Procopius Seminary in Lisle, Illinois. In January 1949, he was instrumental in establishing the Pittsburgh Byzantine Diocesan Press which published his brochures: "What are Greek Catholics?," "The Greek Catholic Church," and "Your Liturgical Year." Meanwhile, he was the temporary administrator of SS. Peter and Paul parish in Chicago, as well as director of the Diocesan Cantor's School in Lisle. It was also in 1949 that his father, like many other Greek Catholic priests, was imprisoned in Užhorod by the Soviets, dying a martyr's death in 1950.

In October 1950, Father Basil was assigned by Bishop Daniel Ivancho as a professor and spiritual director for the new SS. Cyril and Methodius Byzantine Catholic Seminary in Pittsburgh. In 1951, Shereghy and Father Vladimir Vancik published the *Greek Catholic Dictionary*. From 1954 to 1957, he was pastor of Holy Transfiguration parish (Hungarian) in McKeesport, Pennsylvania, during which time he became a founding associate editor of the *Byzantine Catholic World*, the official bi-monthly newspaper of the Byzantine Catholic Diocese of Pittsburgh. Between 1957 and 1966, Father Basil served as pastor at St. John the Baptist parish in Minneapolis, but then he returned to McKeesport where he was to serve again as pastor of Holy Transfiguration for the next twenty-two years. He also continued as a professor at SS. Cyril and Methodius Seminary until 1973, publishing "The Divine Liturgy of Saint John Chrysostom," a well-researched and rich commentary on liturgy. While serving in a number of important capacities at the seminary, he also became editor of the United Societies' monthly fraternal newspaper *Prosvita — Enlightenment*, a position he held from 1970 until his death.

A beloved occupation of Father Basil was his directorship of the Byzantine Archdiocesan Museum from its inception in May 1971. He enriched its holdings with items from his personal collection. Besides this, his own rectory at Holy Transfiguration contained a large and valuable library and was itself carefully decorated like a miniature museum. Moreover, Father Basil's cultural interests were not limited to art. As Bishop Dolinay recalled, Father Basil's "expertise in coins qualified him as a consultant and appraiser of rare coins at Pittsburgh's Carnegie Museum." Some of his books and coins were listed in catalogues of rare collections in the United States. Many a visitor gasped at the beauty which reflected his love for culture, the phenomenon which he believed crowned human life. "Culture," he would often say, "helps us make something out of ourselves as human beings in the image of God."

During the forty-two years of his priestly life in the United States, Father Basil was, as the *Catholic Golden Age World* wrote in April 1982, a "human dynamo of information" to which one might add — a human dynamo of energy. He was an outstanding communicator who understood the importance of using every available media to convey God's word. His prodigious writings included editorials, homilies, historical articles, instructional pamphlets, and books on theology, liturgy, history, art, and numismatics. He was a guest on television and radio programs; he directed the famous Byzantine Catholic Pilgrimage at Mount Saint Macrina; and he led pilgrimages to the Holy Land. His three-year archdiocesan lecture series in the 1970s attracted students from a wide variety of ethnocultural backgrounds and faiths. He had



Monsignor Basil Shereghy at SS. Cyril and Methodius Seminary, early 1950s.

a great thirst for knowledge, and his ability to share what he knew with a variety of people was outstanding. He could lecture and truly communicate whether at the seminary, a university, a Saint Nicholas Day banquet, or for the local Kiwanis Club.

Most importantly, in the midst of all of these activities, Father Basil always had time for people. In 1983, when the steel mill closings in McKeesport had caused a serious wave of unemployment, Father Basil bought large crates of apples, potatoes, and oranges at wholesale prices and called many unemployed to take what they needed for their families. Edward M. Boyko, an Allegheny County official and parishioner at St. Nicholas Byzantine Catholic Church in McKeesport, who provided this information, stressed that Father Basil had undertaken this service quietly, desiring no special attention to be paid to himself. It is also known that Father Basil sent many stipends to priests in Europe who were in need.

Betty Kiska, a cantor, parishioner, and long-time friend of Father Basil, describes those day-to-day qualities that we who knew him will always remember. "He was such a link to a wide variety of activity. There was movement, interest, and excitement. People valued his closeness and friendship. He had a way of holding people together. He was very generous in lending his display items, and was always courteous, never forgetting a thank-you for even the smallest things."

I first met Father Basil in July 1971 on Byzantine Catholic Rusyn Day at Kennywood Park in West Mifflin, Pennsylvania. My Rusyn folk ensemble had just finished a performance and we were all basking in the applause when Father Basil approached me with fifteen minutes of serious constructive criticism. He ended with these words: "You and your young people carry within you the culture of the Rusyns. You have the capacity to achieve much. I will help you in any way that I can. God bless you." I was overwhelmed by his intensity and kindness, and indeed found that I could always turn to him for help.

From so many to whom you gave the word of God and unending pastoral care, thank you, Father Basil. As a priest,

teacher, and cultural patriot, your example of kindness and sacrifice are not forgotten. Grant him, O Lord, blessed repose and eternal memory. *Vičnaja jemu pamjat'.*

Jerry J. Jumba
McKeesport, Pennsylvania

FROM OUR READERS

Many months ago I received my copy of *Our People*, and ever since then I've been meaning to write to you to express my appreciation and to tell you of the effect your book had on members of my family.

When the book first arrived, I flipped through and was quickly moved to tears when I saw my mom and dad looking back at me from the picture of the mock wedding at St. John's in Perth Amboy. I took the book to show to my mom, who is eighty-seven and an invalid. She rarely shows strong emotions anymore, but when I opened the book to her picture, she gasped and cried and showed more feelings than I've seen in a decade. To think that she and my late immigrant father are immortalized in a book! My little girls were so impressed that they took the book to school to "show and tell."

For myself I would like to thank you for such an informative book. My brothers and I have so often questioned who and what we are, and we've been given different answers by different people. Even today, there is such confusion among otherwise well-informed people. I often bite my tongue when I hear my college-educated fellow parishioners say that we are "Slavish." I hope that they read your book!

Even your list of credits makes for interesting reading! Mike Logoyda was a friend of our family for years! And I've often wondered if Brian Keleher ever became a priest. You've also identified for me some of the photos in my attic trunk!

I was chatting with a friend about *Our People*, and she suggested that I order one for each of my children. It's a

lovely book that each grandchild or great-grandchild would benefit from.

Thanks again for clearing up my many, many questions.

Elizabeth Chechur Short
Union, New Jersey

Not only does reading the many and varied articles in the *Carpatho-Rusyn American* take me back to my youth in Whiting, Indiana, but it also is an open window for my children and grandchildren. The articles and pictures help them gain a better understanding of their family, its roots, and the sacrifice our ancestors made in their behalf.

Thank you, and kindest regards to your entire staff.

Michael Kozak
Escondido, California

As a second generation American Carpatho-Rusyn, I and my children have enjoyed this newsletter! It is a way for us to maintain contact with our roots and we are most appreciative of all your efforts.

Barbara S. Edwards
Vienna, Virginia

....I am longing for facts, the truth about *my people* and how they got so confused. Your articles about the Lemkos hit the spot! My grandparents could have been Lemkos, but never mentioned this to their children except that the *Lemko* newspaper my grandmother read was read only for the "variety" section and not for the political philosophy. She was from Galicia. Austria ruled the area when she left. She could not understand all the political fuss. They were farmers, and they never had it easy.

I made it back to Poland, but without any facts I could not ask the right questions, could not insist on seeing the right places, and could not get together with my people.

There might be a second chance in my future, so I need information. Your publication is a help. Keep up the good work!

Susan Hartwigsen
Maple Grove, Minnesota

A short note to say that I love the newsletter! I have discovered so much about my heritage. At least, I believe it's the answer to why I'm different from Slovaks and Czechs in this area. Unfortunately, I did not know these distinctions when my parents were alive.

J. Bartos
Endwell, New York

I feel that the newsletter is a very professional publication and I've been very pleased with its format. One idea: what is the feasibility of an annual *Carpatho-Rusyn American*-sponsored annual tour of the Rusyn homeland?

Gary Onufrak
Arlington, Virginia

I would like to see the Carpatho-Rusyn Research Center sponsor a guided tour to the Rusyn area of the Soviet Union for those of us who do not know the language and would otherwise hesitate to go. This is my top priority.

Elaine P. Abbott
Rochester, New York

RECENT EVENTS

Lyndora, Pennsylvania. In conjunction with the 75th anniversary of St. John's Byzantine Catholic Church, a series of events was organized throughout the year by Peter Baycura that deal with the history of the early Carpatho-Rusyn immigrants to Lyndora and the development of the local Byzantine Catholic parish. Mr. Baycura set up a detailed historical panorama of the community and he organized a lecture at Butler County Community College, where on September 30 over 200 people came to hear Dr. Paul R. Magocsi speak on the topic, "Our People: Their Roots and Their Future in America."

Toronto, Ontario. On October 28-30, 1988, a conference was held at the University of Toronto to commemorate the 70th anniversary of the establishment of Czechoslovakia. Among the scholars who delivered papers was Dr. Paul R. Magocsi, who spoke on the evolution of the Magyars and Carpatho-Rusyns in Czechoslovakia from 1918 to the present.

Uniontown, Pennsylvania. On October 30, 1988, St. John's Byzantine Catholic Church sponsored a "Carpatho-Rusyn Celebration." Entertainment included slide shows by Andrew Huzinec of Perryopolis and Jerry Jumba of McKeesport. St. John's choir sang folksongs, and the Slavjane Dancers of Holy Ghost Byzantine Catholic Church in McKees Rocks performed. Carpatho-Rusyn traditional foods, embroidery, *pysanky*, and cookbooks were available for sale.

Honolulu, Hawaii. On November 18-21, 1988, the 20th National Convention of the American Association for the Advancement of Slavic Studies was held in Honolulu. At this largest annual gathering of Soviet and East European specialists, two sessions were devoted specifically to Carpatho-Rusyn topics. One session dealt with the twentieth century Ukrainian-language Subcarpathian belletrist, Vasyl' Grendža-Dons'kyj. It included a general survey of his work by Alice Danyluk (Minneapolis, Minnesota) and an analysis of his plays for children by Dr. Helen N. Sanko (John Carroll University).

Another session focused specifically on the Lemko Region in Poland with presentations by Paul J. Best (Southern Connecticut State University), "The Lemko Question, 1900-1947"; Peter J. Potichnyj (McMaster University), "The Lemkos in the Ukrainian National Movement During and After World War I"; and Paul R. Magocsi (University of Toronto), "Nation-Building or Nation Destroying?: Poles, Lemkos, and Ukrainians in Present-day Poland." The papers, which provoked a spirited discussion, were followed by commentary from Oksana Grabowicz (Harvard University) and Andrzej Zięba (Jagiellonian University, Poland).

Minneapolis, Minnesota. On December 3, 1988, the Rusin Association of Minnesota and the Immigration History Research Center sponsored a day-long seminar on the book, *The Shaping of a National Identity: Subcarpathian Rus', 1848-1948*, by Dr. Paul R. Magocsi. First published a decade ago, the volume came out in a second edition in 1979

and since then has been reviewed in 54 journals in 14 countries. Because of the impact of the book, especially among Carpatho-Rusyns in the United States, its author was asked to comment briefly and field questions on each chapter, as well as to reflect on any changes in his view of the subject in the ten years since the book first appeared.

McKeesport, Pennsylvania. On December 10, 1988, pupils of St. Nicholas Byzantine Catholic School performed a full-length bilingual version of the traditional Carpatho-Rusyn Bethlehem Play (Nativity Play) at the St. Nicholas Day Patron Dinner. The performance was arranged and directed by Jerry Jumba who has spent several years researching and preparing an English version of the play. The Bethlehem Play has counterparts throughout Europe and traces its origins to St. Francis of Assisi in the early thirteenth century. Audience response was so enthusiastic that the play was performed for a second time at the school on December 21. A fine fifty-minute videocassette of the performance on December 10 is available for \$25, which includes postage and handling. Please make out a check to St. Nicholas School and send it to Maryann Kostrubanic, St. Nicholas School, 407 Shaw Avenue, McKeesport, Pennsylvania 15132.

Johnstown, Pennsylvania. During the month of December 1988, the Carpatho-Russian Folk Dancers of Christ the Saviour Carpatho-Russian Orthodox Cathedral (Johnstown Diocese) participated in an Ethnic Festival at the University of Pittsburgh in Johnstown. The youth dance ensemble, under the directorship of Tamara Evanisko and Debbie Lai-chak, staged a number of traditional ethnic dances for the audience. Christ the Saviour Cathedral Choir, under the direction of Helen Spanovich, also performed Orthodox liturgical hymns and Carpatho-Rusyn Christmas carols in a performance recorded in the cathedral by University of Pittsburgh Television and aired in the Johnstown area as part of a community Christmas program.

ROOTS SEEKERS

A new storehouse of information has surfaced to assist those interested in searching for their family roots. The Historic Emigration Office of the Museum for Hamburg History contains records of the five million persons who passed through the port of Hamburg between 1850 and 1914. Opened in 1984, the HEO is one of the only facilities in Europe with extensive records of emigrant data. Information stored on microfilm includes the emigrant's name, marital status, number of children, and home city.

Anyone who wishes to trace his or her European roots needs only to provide his/her ancestor's name and approximate date of emigration. Requests for tracing emigrant data can be made by contacting the Historic Emigration Office, Museum für Hamburgische Geschichte, Holstenwall 24, 2000 Hamburg 36, West Germany; telephone 040-300 500 50.

RUSYN BOOK CORNER

Rusyn Easter Eggs From Eastern Slovakia. By Pavlo Markovyč. Translated from Ukrainian by Marta Skorupska. Photographs by Anton Žižka. Classics of Carpatho-Rusyn Culture, Vol. I. Vienna: Wilhelm Braumüller Universitäts-Verlagsbuchhandlung, 1987. 146 p. \$25.00. The following are two recent book reviews of this volume. — Editor.

This richly illustrated publication is a translation of Pavlo Markovyč's book which was originally published by the Museum of Ukrainian Culture in Svidník in 1972. Markovyč researched the art of Easter eggs (*pysanky*) in many locations throughout Eastern Slovakia, but especially in his native village of Čertižné in the Humenné region. This area is presently the best known center for Easter egg painting in Slovakia and provides *pysanky* for Slovakia's outstanding folk art industry.

In individual chapters the author deals with the history of Easter eggs, the origins of *pysanka* ornamentation, and the place of Easter eggs in the annual cycle of folk life and folk customs. He explains and analyzes the compositional elements of the art of the *pysanka*, the structure of the motifs used, and the link between Easter eggs, embroidery, and other types of folk art. Finally, he examines the techniques used, the symbolism of colors, and folk games played with the use of Easter eggs.

While emphasizing the aesthetic aspect of *pysanky*, Markovyč explores as well their magical function in the daily life of the people. Easter eggs play a role, for instance, in the bathing of children, the spring plowing and sowing of grain, the herding of cattle out into the pasture, in house building, at baptisms, weddings, funerals, during illness, and so on.

Likewise, Markovyč enumerates individual symbols on Easter eggs. Here he does not restrict himself only to verbal descriptions, but depicts each motif graphically. His descriptions of Easter eggs are supplemented with texts from folk-songs, proverbs and sayings, and fortunetelling, provided in the Rusyn original as well as in English translation. Furthermore, he describes the techniques of painting eggs so precisely that his book could be used as a practical handbook for contemporary enthusiasts of this genre of folk art.

The author provides a structural analysis of Easter egg symbols and designs, for which he constructed a lengthy table enumerating occurrences of individual motifs. In his structural examination of these symbols and designs, he determined ten groups of Easter egg motifs: cosmic, phyto-morphic (plant types), zoomorphic (animal types), anthropomorphic (human types), everyday household objects, ritualistic, genre scenes, personal, ideological-symbolic, abstract-geometrical. He then divided these groups into sub-groups, of which there are 178. In the accompanying chart, he notes the significance of each sub-group, whether folk-medicinal, symbolic, customary-ritualistic, superstitious, cultic, Christian, or Socialist, as well as the culture to which each belongs: pastoral, agrarian, industrial.

This fine book is supplemented with a large bibliography in which are represented above all the relevant works of Czech and Slovak authors. The amount of illustrated material is more modest compared with the original, but the quality of the photographs, especially of color photos, is far superior. The book also includes a map of Eastern Slovakia, prepared by Paul R. Magocsi, which accurately defines Rusyn

territory. All in all, the work is a solid scholarly effort which offers many fascinating discoveries to anyone interested in Rusyn folk art and culture.

Mykola Mušynka
Prešov, Czechoslovakia

This small, beautifully produced and illustrated book inaugurates a new series of monographs on Carpatho-Rusyn culture published under the auspices of the Carpatho-Rusyn Research Center in Fairview, New Jersey, founded in 1978 to promote knowledge of the history and cultural traditions of the Carpatho-Rusyns. This people — known in different places and times also as Rusyns, Ruthenians, Carpatho-Russians, Rusnaks, Carpatho-Ukrainians, Greek Catholics, and Orthodox Greek Catholics — comes from a homeland that also has had many names: Podkarpatska Rus' (Subcarpathian Rus'), Carpatho-Russia, Carpatho-Ruthenia, Carpatho-Ukraine. Cousins to the Ukrainians, the Rusyns' ancestral homeland, now divided between three countries, lies on both sides of the Carpathian Mountain range in northeast Czechoslovakia and southeast Poland, where the two countries touch, and in the Transcarpathian oblast of the Ukrainian SSR which the Soviets took from Czechoslovakia after World War II.

The author is an artist and professor from Prešov, the chief city of Eastern Slovakia and long a center of Slovak and Rusyn cultural and religious life. The book was first published there in Ukrainian, in 1972.

Everyone knows what an Easter egg is. Many will also know, or could easily guess, that the egg has been a natural symbol of new life from primitive times. Hence its use by Christians as a symbol of the new life brought to us by Christ in his rising from the dead, "trampling death by death, and bestowing life on those in the tomb," as the Rusyns and other Byzantine-Rite Christians have chanted at Easter for centuries. Less well-known, perhaps, is the beautiful tradition of the intricately painted *pysanky* or Easter eggs of the Rusyns and Ukrainians. The present volume not only illustrates richly this tradition as practised especially in the Prešov Region of Eastern Slovakia. It also discusses artistic techniques, motifs, symbolism, folklore, and popular customs surrounding the preparation, meaning, and use of *pysanky* — in short, this is a book for all: practitioners of the art, students of the culture, and those who originate from or love this people and their ways.

This book is but one more indication that much has been happening of late in the field of Carpatho-Rusyn cultural studies. And much if not most of it is due to the dynamic initiative and leadership of Professor Paul Robert Magocsi, first occupant of the new Chair of Ukrainian Studies at the University of Toronto and President of the Carpatho-Rusyn Research Center that sponsored the English version of this book. As the center celebrates its tenth anniversary, one can only wish that its work continue *na mnohaya lita!* (*Orientalia Christiana Periodica*, Vol. 54/1, 1988)

R. F. Taft, S.J.
The Vatican
Rome, Italy



Copies of Rusyn Easter Eggs From Eastern Slovakia are still available from the Carpatho-Rusyn Research Center for \$25.00. We highly recommend this beautifully illustrated and informative book during the Paschal season as a valuable gift both for friends and family of Carpatho-Rusyn background, and for others — as a way of sharing with them a most colorful and fascinating part of our rich cultural heritage. To receive your copy, please send a check or money order (\$25.00 U.S.) to the Carpatho-Rusyn Research Center, 355 Delano Place, Fairview, New Jersey 07022. — Editor.

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June 18-July 13 by air-conditioned coach from Vienna, visiting Budapest, Miskolc, Máriapócs, Užhorod, Mukačevo, Jasinja, L'viv, Przemyśl, Jarosław, Zaliszja, Lancut, the Lemko Region (Komanca, Zydranowa, Krynica), Gorlice, Nowy Sącz, Cracow, and Częstochowa. For complete information, contact:

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EDITOR'S NOTE: Due to an oversight, the following should be noted in our Fall 1987 issue (Vol. X, No. 3). The last four lines on page 4 should read: "...participants of this event which depicts the falling asleep of the Mother of God. Marked by an elevated moral atmosphere, this icon is a genuine hymn to the Mother of God enshrouded in charms of poetry and beauty." Also, on page 5 the icon plate #4 caption should read "The Saviour's Image Not Painted By Human Hands, late fifteenth-early sixteenth centuries, from SS. Cosmos and Damian Church in Krompniž."

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In 1988, the Carpatho-Rusyn Research Center was finally in a position to inaugurate its Friends Committee. Such a committee was often requested by many of our readers, and its formation was an appropriate highlight of our tenth anniversary year. The Friends Committee promises to strengthen the Carpatho-Rusyn Research Center financially and to give members an opportunity to meet others who share a keen interest in the Carpatho-Rusyn people, history, and culture. Moreover, the committee will help the Carpatho-Rusyn Research Center succeed in its several programs and to meet its obligations to the Carpatho-Rusyn people.

Those who have joined the Friends include long-time supporters from many States across the country — from New York to Hawaii — as well as notable recent newcomers from the European homeland such as Josyp Terelya, presently residing in Toronto, Ontario. Our Friends membership at the date of this issue is forty six. With our busiest renewal period yet to come, we are confident of the success of the Friends, success which will be extremely important to the work of the Carpatho-Rusyn Research Center.

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We thank all of you who have joined the Friends Committee and we ask the rest of our readers to consider upgrading your status from that of ordinary subscriber to Friend so that you can be more a part of our work as we enter our second decade. It is easy to become a member under any one of the following three plans:

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